A TOSSED SHIP Making to safe Harbor,

OR,

A Word in Season to a sinking Kingdome.

Wherein { Englands Case, and Cure; Her Burthens, and Comforts; Her Pressures, and Duties;

Are opened, and applyed, in diverse Sermons, preached upon the Publick Dayes of HVMILIATION,

Out of that Propheticall History, *Matth.* 14.22 to 28.

By SAMUEL BOLTON, preacher to the Congregation of *Saviours Southwark.*

Chrysost. Hom. in Act. 8.

Ἐχρὴν ἑκαστὸν τῶν πιστῶν ἐκκλησίαν οἰκοδομεῖν.

Ioel 2.21. Feare not, O Land, be glad and rejoyce, for the Lord will doe great things for thee.

Psal. 65.5. By terrible things wilt thou answer us, O God, of our salvation, who art the confidence of all the ends of the Earth.

Vtinam qui nos modo exercent, convertantur & nobiscum exerceantur. Aug.

LONDON,

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To the Right Honourable

ROBERT

Earle of *Warwick*, Baron of. *Leez'Le Rich*, Lord High Admirall of *England*, &c.

Right Honourable,

A Publick *spirit* is a rare and excellent spirit, honour'd of God, esteem'd of Man; its a *piece* of God in Man, or Man seeking himselfe in God. Its a spirit above the world, because above it selfe. We reade of many of the Heathens, who were renowned for their publickneſſe of spirit. And certainely it was an excellent spirit which was in them, but it was short of the true spirit: it held forth a god, though it fell below the true God; Publickneſſe of spirit *speaks* a god, when privateneſſe of spirit makes it selfe a god. Its proper alone to God to work from himselfe, and to himself, to be the *spring* whence, and the *sea* whither all his actions tend; but it is not for man. He that makes himselfe the *principle* of work-

ing, and the *end* of working; that (like a circular line) begins from himself, and ends in himselfe, doth pull downe God, and setteth himselfe in Gods stead. Like the *spark* in the fire, or the *drop* in the sea; so our good doth more consist in God then in our selves. He that seeks to be *something* out of God, begins to be nothing; but he that can be *nothing* for God, findes himselfe *all* in God, and God *all* to him.

Right honourable, among those who have *excelled* in this publickneſſe of spirit in our dayes, And have *sought God* and the good of these *bleeding* kingdomes, in separation, nay in opposition to themselves; we finde your Honour in the front, uncorruptedly upright. And it is but a *manifest* of your ancient spirit in former times, when not many durst, and few would appeare, to own *religion* under contempt, we have had bad *dayes* before, then *dayes* of sin, now *dayes* of trouble; and these *dayes* of trouble, they are but the *births* of those dayes of sin. Then you were a *patron* to the good, now a *patriot* to the whole. In the former you were a *shelter* in these a *Saviour*; before a *succour* to religion, now an *assertor* of it. In which worke, your honour hath had a part *burthensome* enough, but suitable to the greatneſſe of your

spirit,

ſpirit, fitted to *incounter* with difficulties: you have laine at the breaches; ſeen the wonders of God in the deepe; beene the terror of the ſea, the comfort of the land: and we have therefore been ſo ſecure at land, becauſe our hearts have ſecurely repoſed in you at ſea: Your worke is great, but your rewards are glorious; the hardeſt ſervices ſhall have the beſt rewards: nay, is there not ſomething of a reward in this? that God will own us, that God will honour us to worke for him. My Lord I know your head and hands are full, yet give me leave in this preſſe of imployments, to preſent to your honour the ſtate of our Church under the notion of *A toſſed ſhip upon a ſtormy ſea making to ſafe harbor*: under that notion theſe poor thoughts may finde acceſſe to you, and come under your honours protection. The Ship is the Church of God, the Sea the world, the the contrary windes, men of contrary ſpirits, the ſtorme, our preſent troubles, the lading precious, religion, property, liberty, and what ever is deare, the paſſengers, our ſelves, the harbour which we make towards, is nothing but peace with reformation. The windes have been and do continue high, the ſea ſtormy, our dangers great, and we have been forced to caſt much of our lading over-

board

board to preserve the rest, and save the ship, In these our straits many distrusting the safety of the ship, have let down a Cockboat, and sought to shift for themselves; Some sinfully, all shamefully; others who see their good folded up in the whole, & desire not to out-live their precious lading, do still abide in the ship: some labouring at the sterne, others at the oare; every one their hands full.—But though our work is hard, our dangers great, yet is it not with us, as with the Apostle, past all hopes of saving, *Acts* 27.20. There is yet hope if we looke downward, we are not yet so low as to hope against hope, *Rom.* 4.18. If we were, yet there is hope in the God of hope. And indeed there is our stay, we have anchord too much downward, we have rested upon that which by very resting upon hath proved uncomfortable and unprofitable to us: disappointment and shame are the deserved ends of creature trusts: oh that wee could now anchor upwards! upon that *GOD* who is the Rocke of Ages, an everlasting rock; a rock so deep that no floods can undermine, & so high that no waves can reach. This is our comfort in our straits and troubles here below, that there is yet sea-roome enough in the infinite goodnesse of God for faith

faith to be carried full saile upon. Nothing should pose our faith, but what poseth God: Nothing is too big for God to do; and why should any thing be too big for us to believe? Things marvellous to us, are yet easie with God; things wonderfull to us are yet familiar with him, as he tels us *Zach.8.6.*—It is our hope that *God* is risen, nay, gone forth, and is now travelling in the greatnesse of his strength to bring redemption to his Churches, to work deliverances for his people. Let us stand and admire him in his going forth: *Loe this is our God! we have waited for him and he will save us: this is the Lord, we have waited for him, and we will be glad in his salvation*: Let us put our selves into a posture fit to receive mercy, and then *stand still and see the salvation of our God*: stand still in believing, yet indeavour in working; we are to fix our eyes, but use our hands. *Through God we shall doe valiantly,—for he shall tread downe all our enemies* for us. We, *but wee through God*---It is the speech of one, Use means as if there were not a God to helpe, look up to God as if not a man to help. Certainly not to use meanes is to tempt God, and to trust in meanes is to provoke God. It is a lesson worth learning, not to swell in the injoyment, nor to sink in the want of crea- Isay 25:9.

ture reliefes, to be nothing in our selves in the presence of meanes, and to be all in God in the absence of them. But let me not be a burthen to your honour in the entrance. My Lord, I have only this to say; you have done much for God, and God hath now put advantages into your hands of doing more; it will be your honour here, and your happinesse for ever, if God do please to make you instrument all for the spreading of the light of the glorious Gospell of Jesus Christ, into those dark Westerne parts of the world; pitty it is that the Garden of the World should want the Sunne of the World; that those places which abound in al things, should want that which should bee the crowne and comfort of their abundance. It is my earnest prayers, that God of his mercy would give you a single heart and an industrious hand to work for him, and himselfe eye your labours, write a booke of remembrance of them: be your counsell in straits, your protection in dangers, your comfort in life, your Saviour in death, and after death, the God of your posterity also, that mercy may be intailed to your house for ever. And this is the earnest and hearty prayers of him, who is

Dies brevis opus multum, merces magna, pater familias urget operarii ne fiat pigri.

Your Honours in all humble and due observances,

S. Bolton

READER,

ART thou a friend, or an enemy? Art thou active or passive in the injuries of Sion? If active, know, thou wilt be found to strive against God, (a) *and he will be too hard for thee; what can the potsheard doe against the rock? whether thou* (b) *Smite or be Smitten, thou must needs be Broken in pieces; who ever thou art, yet Read, thou may finde something here, if not to make thee, yet to mend thee, if not to convert thee, yet to convince thee, and at least restraine thee in thy former way.* (c) *All Books are written to mend one, the Book of the heart, and who knowes but this may doe it. Art thou Passive? art thou a fellow sufferer? Come then, let us sit downe, and mourne together,* (d) *let us help to weep the teares, and sigh the sighes of a bleeding State! Hast thou considered* Ireland? *hast thou been there in thy sad thoughts? hast thou observed the murthers, cruelties, ruines, and devastations of that place? hast thou heard the sighings of the Prisoners, the scrichings of the Slaine, the groanings of the dying ——? hast thou taken notice of those thousands of the Saints,* (e) whose dead bodies they have given to be meat unto the fowls of the heaven, and whose flesh they have given

a Injuria quæ piis offertur, fit ipsi deo. 1 Nahum. 9. 11.

b Sive percutiat, sive percutiatur, frangi necesse est.

c Ideo scribuntur omnes libri, ut emendetur unus.

d Cum deflentibus defleo, cum jacentibus, jaceo, jaculis grassantis inimici membra mea percussa sunt, cum prostratis fratribus, & me prostravit affectus meus. Cypr.

—αὐτῆς δ' ἀλ ὥστα τεύχε κυνέπτω ῥιωνοῖσι τέπασσι— Hom. Iliad.

given to the beasts of the earth, and whose blood they have shed like water upon the ground, and there was none to bury them? *Tell me, hast thou been at* Irelands *Funeralls? Is it not yet dead? We feare it is; yet we hope it's capable of a resurrection, though with* Lazarus *it lie some dayes in the Grave, before Christ come and raise it. Hast thou seen all this, and canst thou not weep? come, let us mourn together! God hath made the same Organ both for Seeing, and for Weeping; he that sees, must needs Weep. Hast thou observed the miseries of England? That lies a bleeding, though not a Dying:* Ezra. 10. 2. There is yet hope in Israel concerning this, *Though we have too many Symptomes of a dying State, yet there may be a recovery, possible, this Issue of Blood may be stopped. Indeed we have spent all upon Physitians, and they have done what they can, they have used the uttermost of their indeavours and skill, but our Cure is not wrought. England hath sinn'd, now england suffers; our present sufferings, are but the fruits of our former sinnings. Rods of Correction come in, where words of instruction take no place. Men that will not learn by Faith,*
f Prov. 26. 3. *must be taught by sence,* (f) A Rod is for the back of the Fool. ——— *Long it was before God would be drawn to Strike, what deferres? What delayes? What Wavings? nay what conflicts within him? who hath not heard the soundings of his Bowels?* (g) *how shall I give thee up oh England? how shall I make thee as Ireland? how shall I set thee as Germany? Mine heart is*
g Hosea 11. 8. *turned within me, my repentings are kindled together,* —— *All this while Englands teares, might*

might have kept back a deluge of wrath; But no man repented, (h) *no man smote upon his thigh, saying, What have I done? And when* there was *no* Remedy, *but God must begin to ride his Circuit of judgement; yet, oh yet! what mercies hath he expressed in the mid'st of Judgement? What Compassions in the actings of Displeasures, as if he himself, as it was said of* Augustus, *did suffer in all our scourges,* (i) *and himself feel all our stripes. To passe over others.* viz. *Oppression, Injustice, Sabbath-breaking,* —— *&c. There have been three speciall sins, which have had a great Influence into our present Troubles.* 1. *The Contempt of the Gospel.* 2. *Corrupting of Worship.* 3. *Profanation of Sacraments.* 1. *The contempt of the Gospel, We have had the precious Gospel of Christ, the streames whereof hath brought so many Ships laden with blessings, to our shore; But how have We despised it? What tenders of Mercy have We refused? What bleeding offers of Christ have We rejected? What bowels of Compassion have We spurn'd against? There is the sin, will you see the punishment? Read them both together.* * Matth. 22. 4, 5, 6, 7. God sent his servants to invite men to the marriage; Behold my Oxen and my Fatlings are killed, all is ready, —— But they made light of it, —— *&c.* therefore the King was wroth, And he sent forth his Armies, and destroyed those murtherers, and burnt up their Cities. 2. *The corrupting of worship, how the Worship of God hath been corrupted and abused by wicked men, you all know?* —— *And look but into the Scriptures, you shall finde, that most of the Calamities that did befall*

h Deus noluit punire, ipsi extorquent ut pereant. Salv. de provid. l. 1. * 2 Chron. 36. 15.

i Pœnas dat, dum pœnam Exigit. Sen. de Clem. cap. 10.

befall the Jewish Nation, they took their rise from hence, the corrupting of the Worship of God. (k) they chose new gods, then was warre in the gate, they served Baal and Ashtaroth, they corrupted the Worship of God, therefore was the wrath of God against them. *No doubt but if we had a Book of the Jewish Politye, we should finde that the Wise Men of their State (as one doth Well observe) were ready to lay it upon other Causes; if the Philistines and Canaanites, and "other Borderers did spoile them, and over-run "their Countrey: no doubt they were ready to say "this in an old grudge which these Nations had "against them, because they had dispossessed them "of their Land, if the Kingdome were devided, "as it was in* Rehoboams *time, Alas this was "nothing, but the oversight of their Prince, or "the Weakenesse of his Counsell; if* Israel *make "War with* Judah, *that's but Policie to keep "down one another, lest either should be too great; "if there were Civill Warres; that's only through "the Faction of Potent and ambitious States-"men, &c. ——— But what ever reason States may give, yet God sets downe this for the Reason and ground of all, the Corruption of his Worship:*

k Judg. 2. 11, 13, 14. 2 Kings 17. 6, 7. 2 Chron. 36. 14, 15. Deut. 29. 4. 15, 16, 17.

3. *Profanation of Sacraments. And how have the Sacraments (in particular the Supper of the Lord) been profaned? how hath the Body of Christ been torne in pieces, and his blood trampled under foot by profane and wicked men; Insomuch that it hath been the Whole Worke of the Ministery (in stead of entertaining those who were the* friends of the Bridegroome, *and were invited to this Supper) to keep fast the doore,*

and

and hold out those who would presse in, and yet were (1) unbidden Ghests; which of us have not found this the greatest burden upon the shoulders of our Ministery? who of us have not sighed and groned under the weight of it? And can we think that God will make any account of our Blood, who have undervalued the Blood of his Son? Shall we trample the Blood of Christ under foot; and will God esteem our blood precious? will he regard our bodies, that have had no regard to the Body of his Son? will he esteem our lives, who have not regarded the death of his Son? Certainly no ——

(1) Ad Ecclesiam non pertinent qui sunt intus, Sed qui sunt in ea pie viventes. Aug.

Aug. Sicut Area de lignis quadratis, ita Ecclesia de Sanctis construitur.

Aug.

Thus I have shewed thee the many Springs and Sources of Englands sorrows; And now, in what readinesse we are for the removing of them, I dare not thinke! possibly, something may be done; may probably much may be done, but the hearts of the people, not being yet prepared, doth give occasion to suspect (though the indeavors of Reformation be never so sincere, so full) yet our plaister will not be large enough to our soar; These are our sad thoughts; But Gods thoughts are not as our thoughts; It is easie with him to Purge his Worship, to fence his Ordinances, to bring his Gospel into esteeme. And if this be Gods floore, he will purge away the Chaff, if this be his field, hee will weed out the tares, if this be his house, he will sweep away the dust, If the Lord have any delight in us, hee will bring us into the good land, —— &c.

But while wee speak this, our sad thoughts return, —— Prov. 18, 19. The dissentions of Brethren, are as the barres of a Castle; *This is the Blazing Comet that hangs over our times,*

and

and portends more evill then all our enemies can bring upon us, even the Dissentions of our Brethren. Differences there will be, We know but in part, ——— But why Dissentions? Why doe wee not rather seek to compose those Differences, then increase them? why not rather heale them, then heighten them? Shall we pride it in the making and inlarging rents and divisions? Will any seek to make themselves Great, by making others of their Brethren Little? and to difference themselves from them in esteeme by differencing themselves from them in judgement? Will any seek to raise themselves upon the ruines of others? make themselves rich, by indeavouring to make others poore? These are like High-Way Robbers, who have no more credit, nor esteem, then what they have unjustly robbed, and spoiled others of. These are the worst of Spirits, God forbid there should be such a Root of bitternesse in the hearts of Christians, —— I dare not think it, And if not, methinks your distances are not so great, but either the teares of friends, or the terrour of enemies might bring you together. Though a faire day might divide and scatter you (like Sheep) all abroad the field, yet one would thinke a storme should bring you together again: The very Savage people, though they were continually jarring, and at dissention among themselves, yet when Alexander the Great came among them, the equality of the danger, wherein they all were, caused them to joyne their hearts and hands together against the common enemie. Doe you not see, that notwithstanding all their Differences, your enemies are united to your destructi-

Illud usitatum fuit in primis diebus Evangelii ecce ut lee in vicem dilligunt.

Milites dicuntur Pompeii Superbiam his verbis reprimere, Nostra miseria magnus es? Tacit.

struction? Oh why are not you yet united for your Preservation? But may be you will say, It is my Part rather to cover, then to repeat Differences; The repeating of Differences, is oftentimes a renewing of them, He that covereth a Transgression, procureth love, but hee that repeateth a matter, separateth very friends; Prov. 17 9. *There is a deviding, and there is an uniting repetition, my desire is not to divide, but to unite, in repetition of them; Not to fuell our flames, but to quench them, not to increase our Differences, but to remove them. And to be serviceable to these with other ends, these poore following thoughts were composed, and are now intreated out; the miseries of the Kingdom brought them to the Pulpit, and the intreaties of Friends perswaded them to the Presse; The Story whereon I treat, doth suggest matter suiting with the Times? Our troubles lead me by the hand, to these Texts, and these Texts did carry me back to our Times.* (m) *The Discourse is plaine; the groundworke is too dark for light Painting; It is like the Times, unrigged, tossed Shipps upon tempestuous Seas, regard not their ornaments, if they can but keep the Mayne together, though they loose much of their tacklings and deckings, they think it well, and are content. The Observations are many, and for the most part short. It is not my usuall way, but now so of choice: They are* Fast-Day Sermons, *wherein the great Work of the Day is Prayer: Preaching is (but of the nature of a Bayting in the journey) to quicken us in the further progresse of the Work of the day in Prayer.*

(m) Qui obscure loquitur, crux auditorum, non doctor. Broug. in Daniel.

And

And I have found by Experience, to be large upon a Point, upon such dayes, hath rather tyred then quickned their Affections to the succeeding work: to conclude, if thou finds them to contribute any thing to thy inward man, if thou finde any thing for Counsell, for Comfort, for stay, for incouragement, in these sad and sinking Times; Blesse GOD; And when thou speed'st best with him for thy self, speak a word for the Authour. Who is,

Thine in the Service of the Gospel,

S. Bolton.

The Approbation.

I doe allow these Sermons on *Mat.* 14. 22, &c. to be printed, as pious, profitable, and seasonable for these times.

John Downame.

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READER,

I am here drawn forth to acknowledge those faults, which all my care could not prevent; I have distinguished those in the Margin from those in the Leaf, and must begge either thy patience in reading, or thy paines in correcting of them.

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The Scripture discourſed on, in the following Treatiſe on Matth. 14.

Verſe 22.

And ſtraightway Ieſus conſtrained his Diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

23.

And when he had ſent the multitudes away, he went up into a Mountain apart to pray: and when the evening was come, he was there alone.

24.

But the ſhip was now in the midſt of the ſea, toſſed with waves: for the winde was contrary.

25.

And in the fourth watch of the night: Ieſus went unto them, walking on the ſea.

26.

And when the Diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit, and they cryed out for fear.

27

But ſtraightway Ieſus ſpake unto them, ſaying, Be of good cheer: it is I, be not afraid.

A Word in Seaſon, to a ſinking Kingdome.

Matth. 14. 22, 23, 24, 25, 26, 27.

22. *And ſtraight-way Jeſus conſtrained his Diſciples to get into a ſhip, and to goe before him unto the other ſide, while he ſent the multitudes away.*

23. *And when he had ſent the multitude away he went up into a mountaine a part to pray; and when the evening was come he was there alone,* &c.

THis ſtory which you here read of the Diſciples going to Sea, &c. *S. *Auguſtin* makes a kinde of propheticall hiſtory of the ſtate of GODS Church from the aſcenſion of Chriſt into Heaven, till his comming againe, the end of all things. His going into the Mountaine to pray, is his going into heaven to make interceſſion for us: his ſending the Diſciples to ſea, was the com-

*S. Auguſt. de verbis Dom. Serm. 14.

miſſion he gave them to go preach the Goſpell: the ſea is the world, the ſhip is the Church: the contrary windes and ſtormes they met withall, are the troubles and perſecutions, the errours and hereſies the Diſciples had, and their fellowes have, to conflict withall in the carrying on of the Goſpell. The fourth watch when Chriſt came to them, is a little before the end of all things, as that was a little before the morning. At which time, in regard of the troubles, perſecutions, hereſies, that ſhall be in the world. Men ſhall look upon Religion, as the Diſciples upon Chriſt; *either as a ghoſt fearfull to own it, in reſpect of the many troubles and perſecutions which may attend it; or as a phanſie in reſpect of the multitude of opinions that ſhall ariſe. I will follow him no further.

*Res Chriſtiana phantaſma eſſe videbitur. Aug.

The reſemblance that this ſtory did hold forth with the Church of God, both in this kingdome, and other parts of the Chriſtian world, was the great inducement to me to enter upon it.

The Ship of our Church and State, in which is imbarqued ſo much of our comfort and happineſſe, was ſet forth by Gods warrant, and had with the Diſciples

ples here, a proſperous and faire gale for a time, the prayers, deſires, well-wiſhes, of all. But being now come into the midſt of the ſea, even the midſt of their work, they meet with contrary winds. A ſtorm is riſen, the windes blow, the waves ariſe, the floods of ungodlineſſe doe lift up their voice, and threaten to ſwallow them up.

In this tempeſtuous ſtorme, wee may look upon them, who ſtill abide in the ſhip, as upon the Diſciples toyling and rowing; ſo they conflicting and labouring with oppreſſing difficulties in their indeavours to bring this toſſed ſhip of the Church and State to ſafe harbour.

It is all our comfort, that whileſt wee are conflicting upon the Sea; * Chriſt is praying upon the mountaine: And in the fourth watch his appoynted time, will come downe, take a view of our troubles upon the ſhore, and then come forth to helpe us, enter the ſhip, ceaſe the winds, calme the ſeas, and at laſt bring this torn and toſſed ſhip of the Church to ſafe and quiet harbour.

* Dum Diſcipuli in mari Chriſtus in monte. Iſti remigando laborant, ille intrecedendo implorat.

The whole ſtory doth branch it ſelfe in theſe particulars.

1. The diſmiſſion of the Diſciples to ſea verſe 22. after which.
   1. The diſcharge of the multitudes to their homes.
   2. Chriſts withdrawing of himſelfe into a mountaine to pray, 23. verſe.

2. The danger the Diſciples were in at ſea: they were
   1. In the middeſt of the Sea.
   2. Toſſed with waves.
   3. The Windes were contrary. 24. verſe.

3. Chriſts addreſſes to help and relieve them, in which
   1. The time: the fourth watch.
   2. The manner: walking on the ſea, 25. verſe.

4. The Diſciples apprehenſion of him, together with the effect of it.
   1. It is a ghoſt.
   2. They cryed out for feare.

5. The way Chriſt went to ſettle them and ſave them.
   1. He ſpeaks to them, it is I.
   2. He incourageth them, Be of good cheere, &c.

6. We have *Peters* interpoſing tryal, wherin
   1. His requeſt, Bid mee to come to thee upon the waters.
   2. Chriſts grant, Come, 29.
   3. His feare and ſinking, 30.
   4. Chriſts ſuccouring and helping of him, 31.

7. Wee have the fruit of Chriſts comming to them, two great miracles.
   1. Ceſſation of the ſtorme.
   2. The ſhip at the ſhore, 32. v.

8. Wee have the effect of theſe miracles.
   2. Wonder.
   1. Worſhip, 33. v.

This

This I thought good to premiſe, before we came to the particular handling of the words.

Wee will now fall upon the words themſelves: where firſt you ſee we have to deale with the diſmiſſion of the Diſciples to Sea.

22. *And ſtraight-way Jeſus conſtrained his Diſciples to get into a ſhip, &c.*

[*And ſtraight-way.*]

That is immediately after Chriſt had fed them, and refreſhed them: after refreſhment hee puts them upon imployment, from meat he ſends them to work; we muſt not eate to be idle, but eate to labour: labour that we may eate, and eate that we may labour.

Doct. Gods refreſhments muſt quicken us to Gods imployments: whether you eate or drinke, or what ever you doe, doe all to the glorie of God: make all your refreſhments ſerviceable to the advancements of Gods worke, of Gods glorie.

[*Jeſus* * *conſtrained his Diſciples.*]

*Non libenter patiebantur diſcipuli ſe a Magiſtro ſuo divelli. Chem. Cogere enim opportuit, quia ſe ab illo divelli invite patiebantur.

Whats that? ſure he did not uſe any extreame violence upon their bodies, nor any extraordinary workings upon their ſpirits: ſometimes conſtraint is oppoſed

posed to freedome, and willingneſſe, and then is as much as forced, uſed violence on them.

(a) Somtimes to un-perſwaſion: & then it is as much as moved and perſwaded, as 2 *Cor.* 5. 14. The love of Chriſt conſtraines, that is, effectually moves, and ſtrongly perſwades.

And ſo it may be taken here, he perſwaded them.

And yet there ſeems to be ſomething thing more in it, his Authoritie came in, as well as his Arguments, they went out of obedience to the command, they denyed their owne will, which no doubt was either to abide with Chriſt, or to have him with them, and ſubjected themſelves to the will of Chriſt.

(b) No doubt but they wer loth to leave Chriſt, they were unwilling to part with him, both in reſpect of Chriſt, out of the love they bare him, loath to leave him alone, and out of love to themſelves they were unwilling to goe without him: * But Chriſt commanded them, and out of obedience to Chriſts commands they went. As it was ſaid of *Joab*, 2 *Sam.* 24. when

a Hoc vocabulo oſtenditur invitos eos a domino receſſiſſe. Hier. Sic accipio ἐναγκασαν Coegit. Computit. Non quod inviti avellerentur a Chriſto ut aliquibus videtur, neque enim credibile eſt eos voluiſſe eſſe refractaros vel invitos Chriſto paruiſſe; coegit inquam pro juſſit, ſine mora redire in navim; eo quod nox ingrueret, &c. Pareus in loc.

b Nead punctum temporis voluerunt ab eo ſeperari Nolebant diſcipuli a Chriſto divelli, ſed vi ſeperabantur. Theoph. Cum dicet Evangeliſta, Compulit, declarat quod magno ſuæ a more preſentiæ diſcipuli tenebantur. Chriſ.

* Compulit, hoc eſt juſſit e veſtigio redire in navigium, atq; precede re in ripam ulteriorem. Pareus in loc.

when hee was ſo unwilling to number the people; It is ſaid that notwithſtanding the Kings word prevailed againſt *Joab*: So here the command of Chriſt prevailed againſt them, and therefore they went out of obedience.

There are many things might be obſerved. 1. From their unwillingneſſe to go from Chriſt, which is implyed:

Doct. * Men that have once taſted the ſweetneſſe of Chriſt, are hardly drawne away from Chriſt. The Diſciples had here taſted the ſweetneſſe of Chriſt, and no marvaile if they were unwilling to part with him.

* Qui ſemel Chriſti dulcedinem guſtaverit deficile ab illo ſeperari ſuſtinet. Barz.

But this was their miſtake; they had parted with Chriſt, if they had not gone, the way to keep Chriſt is to follow the counſels, and be obedient to the commands of Chriſt. What had it been for them to have enjoyed the fleſhy, and have loſt the ſpirituall preſence of Chriſt.

Men that will not follow the commands, ſhal want the comforts of Chriſt; if you will not follow the light of direction, you ſhall want the light of conſolation; works of darkneſſe, and walking in darknes go together. See *David*, 51. *Pſal.*

But yet more, from their obedience in

going, though they were so desirous still to stay with him. We learne,

Doct. Where God hath a will to command, man must have a will to obey.

* Discamus itaque nos simplici obedientia Dei mandatis parere.

* That is the best obedience, which hath most self-denyall in it. You see in *Abraham*, in *Moses*, &c. *Peter* went without gain-saying, if you read there that act of obedience was done upon a great conquest of himselfe. If you read the Scriptures you shall see, that hath been esteemed an act of greatest obedience, wherein was an act of greatest self-denyall. *Abraham.*

But further, though they went, yet they went not without a warrant, they had a patent and Commission from heaven to carry them out.

Doct. It is good in all our undertakings to get a Warrant from heaven, a Commission from Christ for the doing of it.

The Disciples went, but they had their warrant, they had the word of Christ to provoke them to it, and incourage them in it. The like had *Moses, Aaron, Jeremie, &c.*

In the 4. *Col.* 20. we have this phrase, *Be filled with all the will of God.* It is a

4. Col. 20.

Meta-

Metaphor taken from a Sayle filled with wind: if the Saile have no winde, the Ship stands still and is becalmed: but if the wind once come, and fill the Sailes, then is it carried amain. Gods command to the soule, should bee like the wind to the sailes: if no command from above, a Christian should stand still, as a ship becalmed; but if a command come, wee should be carried amain. Goe with courage, be the difficulties what they will; *Have not I commanded thee?* will beare us out in all.

Vse. Labour then for a word of Direction from Christ in all your undertakings: you may follow the guidance of flesh and bloud, the direction of your owne reason, and miscarry at last, and there is no surer way to miscarry than to follow the guidance of your own spirits: you see it in *Balaam*, in *Saul*, concerning the *Amalakites*, in the Jews, 42. *Ier.* But he that shuts his owne eyes, and goes by Gods light, he that denyes his owne wisedome, and followes the guidance of God shall be sure to goe aright: he shall goe safe in the middest of dangers. You see it in *Moses*, in *Hester*, &c.

91. Psal. Hee will keep us in all our wayes.

Gods

Quando viæ noſtræ, ſunt viæ domini, tunc ſumus ſub conditione divinæ protectionis. Rei.

Gods warrant is enough to put us on a work, and will be our ſecurity in our undertaking. *Where our obedience lyes, there our ſafety lyes. He runs into the greateſt danger that runs out of Gods way of obedience.* No ſafety but in Gods way. Art thou in Gods way? and do ſtormes ariſe? doe tempeſts threaten? Yet aſſure thy ſelfe, God will never be wanting to thee while thou art in a way of obedience to him.. The Diſciples met with ſtormes, but Chriſt leaves them not in the ſtorm; their obedience to Chriſt, brought the preſence of Chriſt to them. Never man wanted comfort long, that went in a way of obedience. The Martyr went far upon meer obedience, but before he came to the journies end, before he came to the ſtake, God gave him * in a piece of his reward before his work was done. But ſhould thou dye without comfort, thou dyeſt in the ſhip, and not in the ſea, thou dyeſt in Gods way, and there is ſafety, though thou never reach the apprehenſion of it.

* Cœlum extra Cœlum.

Jeſus conſtrained his Diſciples (*to go into the Ship*).

Chriſt had a journey for them to go, and here he provides them a ſhip.

Doct.

Doct. If God have a work for us to do, he will provide us with neceſſaries to the doing of it. Neceſſary counſell, neceſſary ſtrength, neceſſary comfort and aſſiſtance, and all this proportionable to the worke. *Moſes* was troubled at firſt for want of elocution, and *Jeremy* for want of courage, but he that ſet them on work provided them neceſſaries. *Moſes* did not want a tongue, nor *Jeremy* courage. Exod.3.11,12 Exod.4.10,12 Jer.1.6,7,8.

We are ſometimes troubled at the want of means for the bringing of a work about, how ſhall this thing be? but if the work be Cods, he will want no inſtruments for the effecting of it: Nay in the want of all he can work alone. Infinite wiſdome, and infinite power was never at a ſtand.

But futther. (*To get into a ſhip.*)

When we are to do Gods work, we are not to have our tooles to ſeeke; the ſhip was ready when they had a command to go to ſea. All creatures ſtand like them in the market place, ready to be hired into Gods Vineyard. All creatures they are ready to execute Gods wil. Let not man alone rebel.

[*And to goe before him unto the other ſide.*]

Here

Here is a plaine proofe against the *Vbiquitarians*, who hold Christs body, his humane nature to be in all places. And here is also the errour of Transubstantiation confuted, who take away the dimensions of a body, making the body of Christ in so many places as bits of bread at the same time: if Christs humane nature had beene in every place, Christ could not have said, Goe before him to the other side.

There is something more in it. [*Goe before him.*]

If you read before, you shall see the occasion of Christs withdrawing of himselfe with his Disciples was the newes of *Johns* beheading. They had told him that *Herod* had beheaded *John* *, whereupon Christ withdrew himselfe, and here to preserve his Disciples, he sends them first away.

It suits well with Christs love to his Church, and his end of comming into the world, to take more care to preserve them, then to save himselfe, to looke to their safety more then his owne. You know what he said, John 18.8. *If you seek me let these go free.*

Hee came to interpose himselfe betweene

* Secessit Christus, non præpostero metu, sed prudenti consilio, 10. ne manendo tentaret Deum. 2. ut exemplo doceret, temeritatem vitandam & pericula non necessaria declinanda, juxta illud Mat. 10.23.

tween God and us, he came to beare our ſcourges to undergoe our ſtripes. As *Rebecca* to ſaid *Iacob*: on thee my ſon be the bleſſing, on me be the curſe. So Chriſt to us, like *Ionah*, he was content to be caſt into the ſea, even the ſea of wrath, that there might be a calme, a peace between God and man: he came not to ſave himſelfe, but to be our Saviour, and therefore was content to loſe himſelf that he might ſave us; to undergoe all, that we might be free.

We are more deere to Chriſt, then he was to himſelf; & therefore he doth here, as we do whē things are in danger, ſeek to preſerve that which we eſteeme moſt, which is moſt precious to us; to ſave us was more deſirable to Chriſt, then to preſerve himſelfe. He ſees himſelfe in us, oh that we could ſee our ſelves in God, and that the preſervation of the glory of Chriſt might be more in our eyes, then the ſaving of our ſelves. As Chriſt was more tender of us then he was of himſelfe; ſo let us be more tender of his glory, then of our own ſafety: if we can but hold up his glory, though we ſuffer in his glory, yet we ſhall be glorified.

He that ſeeks himſelfe in oppoſition to

to God, doth loſe himſelfe and God: but he that ſeeks himſelfe in ſubordination to him, findes both; even himſelfe in God.

Here is that Riddle expounded, *Hee that will ſave his life ſhall loſe his life, but he that will loſe his life for my ſake and the Goſpell, ſhall finde it.*

* Dignus plane enim morte qui tibi domine recuſat vivere, & qui curat eſſe niſi propter te pro nihilo eſt, & nil eſt. Bern. in Cant. Propter temet ipſum domine feciſti omnia, & qui eſſe vult ſibi, & non tibi nihil incipit eſſe inter omnia. Bern. 2. Ser. in Cant.

* It is lowneſſe of ſpirit to ſeek how we may preſerve our ſelves; and not how we may hold up Chriſt.

That life is forfeited and loſt, which is either gained, or kept with the declining or loſſe of Chriſt.

(*a*) I have read it was the ſpeech of a *Henry* of France, who when he was perſwaded to do ſomething for the advancement of the Proteſtant Religion; he anſwered, He would lanch no further into the deepe, then he might returne ſafe againe to ſhore. Such ſpirits have moſt men: They look upon the wayes of God as we do upon an *Ignis Fatuus*, which we dare not follow, for feare it lead us into bogs and pits. I ſhall ſay no more to ſuch but this, that life, that honour is forfeited and loſt, which is either gained or kept, by declining or renouncing the cauſe of Chriſt.

(*a*) Vix quæritur Ieſus propter Ieſum. Aug. Principes viri regionem quærunt, potius quem religionem. Chem.

[*while*

We proceed.

[*while he sent the multitude away.*]

This seemes to be another reason why he sent his Disciples before him; here was a multitude with him, hee had newly refreshed them, and would not suffer them to go, till he had dismissed them, blessed them, &c. or the like. And the day was farre spent, the night was comming on, the ship was going, for its probable it was a passengers ship; should they have stayed till Christ had dismissed them, the ship might have been gone.

Aliquantisper detinuit, donec precibus, & benedictione redire jussit. Pareus in loc.

And therefore while Christ was sending the multitude away, he constrained his Disciples to take the opportunity and go before him. The words may be considered as a reason of Christs stay behinde, and of sending the Disciples before.

But yet that which is expressed was the least of the reasons wherefore Christ dismissed them. You may see greater reasons than that in the history. 1. Because he would goe to pray: 2. Because hee would now exercise the graces of his Disciples alone: 3. Because he had a purpose to discover his divine power in their deliverance.

But this may be one: while he sent the multitude away: *Doct.*

Doct. That though a bare command of God be ſufficient to challenge our obedience to it, yet ſo graciouſly doth God often condeſcend to our weakneſſe, as to give us a reaſon of impoſing of it.

It was ſo here, hee doth not onely command his Diſciples to goe before him, but gives them a reaſon why he doth.

Indeed when God commands, it is the reaſon of reaſons to obey, becauſe God commands. The commands of God, though they may bee above reaſon, yet they are not contrary to right reaſon. The obedience of faith, is farre above reaſon, but it is not againſt reaſon, becauſe it is all reaſon to believe what God ſaith, and to obey what God commands.

In obedience to man, we are to look for a reaſon of obedience, or a rule of obedience, which is according to right reaſon.

It is to put off man, and to diveſt our ſelves of reaſon, to obey againſt reaſon. As the Pope who commanded the Monk to goe and water a dry ſtake for three yeares together morning and evening. **Cæca obedientia*, is proper to God alone, not that our obedience is a blinde obedience: but ſometimes wee are to follow him

* Abrahamus a patria egredi juſſus, paret, licet, quonam iturus eſſet ignoraret. Chem.

him blind-fold: It is ſaid of *Abraham*, *Gen.* 12.1. that he went & knew not whither; God calls, he comes, and ſhuts his eyes, and goes by Gods light, he followes God as the blind man doth his guide: mens commands are ſubject to bee ſcanned, whether they bee according to the ſupream rule, the Law of God, or in Common-wealths governed by Lawes, whether they be according to Lawes.

(*a*) But Gods commands muſt not be ſcanned, here we muſt obey becauſe God commands, 2. *Ioh.* 7. What ever he bids you to doe, doe. If *Abraham* had examined that act of obedience, *viz.* The ſacrificing of his ſonne, either by rule, the Law, or by reaſon, or by the principles of nature, they would all have cryed downe that act of *Abrahams*. It is true, the caſe was extrordinary, and it was alone for tryall too: God doth not command ſuch things as are contrary to his Law, his revealed will, or right reaſon; yet he commands ſuch things as are contrary to corrupt reaſon, and above right reaſon, and therefore his commands are not to be ſcanned: it is our reaſon, and the reaſon of reaſons to obey (*c*) becauſe God hath commanded.

a Mandata Dei non adrationis noſtræ examen revocanda. Chem. Diſcamus nos ſimplici obedientia Dei mandatis parere: abſque noſtræ rationis examine.

c Pareamus itaque mandatis Dei, licet illorum ratio nobis non conſtet, ſufficit enim ea ipſi conſtare; nos commendat obedientia, quæ in oculis Dei, melior quam victimæ. 1 Sam. 15.22.

But there is something more observeable, from these words, *while he sent the multitude away.*

Mark the order, first Christ refresheth them, and after dismisseth them. First he feeds them, and then he sends them away. And the word seems to import something of consequence. (a) *Mark* useth a word which signifies valediction, or taking leave with one.

It may be he did pray with them, blesse them, (b) or exhort them, or instruct them in the nature of his Kingdome; for these would have made him a King, as *John* hath it, 6. *Ioh.* Something extraordinary there was. Whence this,

Doctr. None come to Christ, or have to doe with him, but hee ever sends them better away.

He refreshed their bodies here, and that was the least any had, they did all eate, and were filled, 20 *v.* Nay hee refreshed their soules, that was the benefit many had.

When *Moses* had been communing with God, his face shone: God stamps a glory upon those who doe converse with him: The Jewes said of *Peter*, he lookes like one of those who had bin with Iesus.

The

a Marcus verbo utitur in dimissione populi quod usurpatur de iis qui valedicunt alicui, ἀποτάξαμενος αὐτοῖς them, ἀποτάσσεσθαι valdico. 18 Acts 21. 2 Cor. 2. 13.

b Illos dimittit blandis verbis, eo contentus, quod in præsenti eorum illicitum conatum repressisset. Chem.

The bloud loseth nothing by comming to the heart, it sends it away with spirits. God makes every one better who have to doe with him. To whom comming, as to a living stone, you also as living stones are built up, 1 *Pet.* 2.4.

Vse It speaks incouragement to us, to have much to doe with God, to love, converse with him, you shall have something left upon your spirits worth your labour. Indeed there is reward in the work, there is fruit in the labour. The Rabbins say, Every good worke is meat in the mouth, (*f*) there is reward in the labour.

f Præmium ante præmium.

But that is not all the fruit you shall finde, you shall not onely finde fruit in the worke, but fruit of the worke; either you shall bee dismissed, more humbled, more quickned, or more comforted: some impressions of glory God doth use to stamp upon the spirits of them who have beene conversing with him, something he leaves upon their souls worth owning. 2 *Cor.* 3. &c. While looking upon him, and beholding as in a glasse the glory of the Lord, we are changed into the same image from glory to glory.

2 Cor. 3. 18.

It may bee you may ſee little, you may diſcerne of little in the time, there may be the acting of many corruptions, much deadneſſe, coldneſſe, formality may diſcover it ſelfe, yet ſome impreſſions will bee left upon our ſpirits afterward, which perhaps you were not aware of in the time.

If God doe not diſcover himſelfe to you, yet if God do further diſcover your ſelves to your ſelves; it is worth the while of waiting upon God.

It is good to be in Gods way: the blind man found this to be true, who lying in the way where Chriſt came, was cured of his blindnes, and recovered his ſight. It is good to lye at the poole ſide, though thou ſtay thirty eight yeares, and receives no benefit as thou thinkſt, yet a Chriſt will come at laſt and work thy cure.

Though the Miller is not able to command a winde, yet hee will ſet his Mill, and ſpread his Sayles, that if a wind come he may have the benefit of it. Though you are not able to command the Spirit, which like the wind bloweth where and when it liſteth, yet ſet your ſelves in his preſence, ſpread your Sayles, that if a wind come you may have the benefit of it.----

it.— But this all of God.—

Here is a multitude here this day, if your hearts be right, know this, Chriſt will not ſend you away without ſome refreſhment.

Had he reſpect to the bodies of men, when a multitude were come together, that he would not ſend them away after their long continuance with him in his Ordinances, without ſome refreſhment, leſt they fainted in the way; certainely he will have more regard to the ſoules of men: What are the faintings of the body, to the faintings of the ſoule?

But further—[*while he ſent the multitude away.*]

It may be here demanded, why Chriſt ſhould ſend them away? had it not been bettter for them to have continued with Chriſt, to have followed him in his temptations, to havn attended upon him in the work of his Miniſtery; why doth he ſend them away?

There is good reaſon:

1. He would not over-drive them, hee would not continue their exerciſes above their ſtrength, he would lay no more wood on than there was fire able to kindle, hold them no longer in duties than there was

ſtrength to carry them on. *Jacob* ſlacked his pace, becauſe of the weakneſſe of his little ones, Chriſt proportions the exerciſes of duty, to the ſtrength of the people.

2. Or ſecondly, Chriſt ſends them away, would not ſuffer them to continue and goe with him, becauſe he would not put them to difficulties, above their ſtrength to goe through: he knew, if they were to follow him, they might quickly
8 Matth. 20. be weary: for the foxes had holes, and the birds of the ayre had neſts, but the ſonne of man hath no place where to lay his head.

When the children of Iſrael came out of *Egipt*, God would not lead them by the way of the hills, which was the neareſt way, but by the way of the plaines, which was much about. And upon this ground, becauſe of the *Philiſtims*, leſt the difficulties they met withall in their firſt ſetting out, might diſcourage them, and make them think of their returnes again to *Egipt*.

And upon the ſame ground God doth ſpare men for a time in the wayes of grace, and doth not exerciſe yong beginners, as hee doth thoſe who are growne

Chri-

Chriſtians. Till the Diſciples were got from the ſhore, till they were got to the midſt of the ſea, they met with no ſtorms. As I ſhall ſhew, &c.

3 Or elſe Chriſt would have them now go home, having fed their bodies, and refreſhed their ſoules, to meditate upon thoſe things which they had heard.

One Sermon wrought downe to the Spirit, is worth many heard: too many who are great feeders, (a) but little nourishers, they want digeſtion. This is not to feed upon Sermons, but to devoure Sermons, when they are not digeſted into nouriſhment: our nouriſhment doth not ſo much lye in feeding, as in digeſting. You may by that increaſe the bigneſſe of your heads, your knowledge; but not nouriſh the leanneſſe of your hearts, your affections. It is monſtrous in nature, to have the head bigger then the body; ſo in grace, to increaſe knowledge only, and not practiſe. If all time were ſpent in feeding, where were the time for working? you feed, to work.

a ἀτρόφοι dicuntur qui ex alimento quod aſſumunt, non augeſcunt, nec nutriuntur.

Your preſent affections that are exerciſed & raiſed in hearing, wil vaniſh & fall againe, if you do not work all downe in meditation, and digeſt them into your

nature, or your nature into them, the good word; whereby the ſtocke changed into the nature of it. Too many that neglect the hearing of the word at all, and ſome that think that this is all that is required, when this is but a preparatory ſervice, a ſervice ſubſervient to another; hearing to obeying, preaching to practiſe. I will not caſt water upon your affections, quench any ſpark of Gods kindling: (6) you do well to heare, you do well to heare often: oh, but adde meditation to hearing, practiſe to preaching: when you have heard a Sermon, then go live a Sermon.

(6) Folia hæc ſunt non fructus. Aug.

4. There may be another reaſon yet, why Chriſt ſent them away; that they ſhould now go about their lawfull occaſions, take care of their families, and benefit their relations, make their houſeholds better for that they had received. Two things hence obſervable.

1 The duties of our generall calling; though they are far to be preferred, yet they muſt not altogether juſtle out the duties of our particular. Chriſt ſends them away to their homes after he had refreſhed them.

2 Abſolute duties towards God, muſt quicken

quicken us to, and in our relative duties towards man.

It is said of *Jacob* when he had beene conversing with God, that he plucked up his feet, and went cheerefully on in his way.

The duties of godlinesse are no hinderance, but a furtherance to us, and an inablement of us in our particular duties towards man. When we have beene with Christ in a day, we must labour to returne home better husbands, better wives, better parents, better children, &c. Absolute duties towards God, must quicken us to, and inable us in our relative duties towards man.

After Christ had been in the Temple, saith the Text, he went home, and became obedient to his parents; the being in the Temple was no cause why Christ was obedient: it is said after, not by way of causality, but in order of time. But our being with God, and converses with him, do inable us to performe these duties to man which God requires. So much for the 22 Verses.

We come to the next.

23. Verse. *And when he had sent the multitude away, he went into a Mountaine*

to

to pray, and when the evening was come, he was then alone.

And here now appeares one great reason why Christ dismissed his Disciples, and the multitude, concealed before, he went to pray. You have three things considerable.

1 The order, when he had sent the multitude away.

2 The place, he went into a Mountaine.

3 The end, to pray.

1 We begin with the first, *viz.* The Order.

[*when he had sent the multitude away.*]

First Christ dismisseth the multitude, and then goes to be alone, Christ had no need of his helpe: (*c*) he could be alone when he was in company, he could converse with God without distractions, either sinfull or naturall. But this Christ did to teach us,

(*c*) Ipse Christus non laboravit illo vitio, ut avocamentis vel impediretur, vel langueſceret illius oratio ſicut nos, & tamen nobis in exemplum ſeceſſum quærit. Chem. in. loc.

Doct. That when we are to have to do with God, to dismisse the multitude, you are to discharge your selves of the multitude of your affaires, the multitude of your imployments, cares, thoughts, &c.

If you dismisse not these before you enter the duty, you will find they will be like

like the birds to *Abraham*, that will eat up and devoure your ſpirituall ſacrifice.

Men cannot doe their owne work in a crowd of people, nor *Gods*, in a crowd of thoughts.

Diſcharge your thoughts. It is unſeemly to have your tongues converſing with *God*, and your ſpirits converſing with the world. But we come to the ſecond. The place,

[*He went into a Mountaine.*]

A Mountaine. That's high above theſe cumbrances here below; and its ſolitary; Chriſt choſe it, he deſired to be alone, and choſe a Mountaine for the fitteſt place. (*k*) It ſpeaks thus much to us.

Doct. That helps and advantages for duty, are to be ſought and imbraced by Chriſtians. (*l*)

Chriſt when he went to pray, he got into a Mountaine; not ſo much for his own need, as to teach us when we go upon duty, to take all the furtherances and advantages we can for the doing of it. But yet remember: * though naturall helps are good, and to be ſought; yet inſtituted helps, ſuch as are of mens deviſing, are to be avoided. We muſt not go to the *Philiſtims* to ſharpen our tooles, nor to

k Preces in ſolitudine ardentiores, quando mens curis & objectis minus diſtrahitur.

l Adminicula quibus mentes ad precandum expeditæ redduntur, non ſunt negligenda. Chem. in loc.

* Media naturalia, inſtituta. Hæc adeo vel abhominibus.

to the inventions of men, to ſharpen and quicken our devotions. Thoſe cannot be good affections, which are either kindled or blowne up by the meanes of our deviſing, and not of Gods commanding.

Of theſe kindes are our ſignificant ceremonies as themſelves call them; the whiteneſſe of the Surplice was to put you in mind of the purity of the Church, and to ſtirre up our affections after the deſire of purity. The decking of Altars, the coping of Miniſters, the pargelling of wals, the painting of the windowes with Moſaical deviſes, the uſe of Organs, &c. were all ſet up and inſtituted of men, for this end, as they ſay, to quicken the dull affections of man. But being without warrant from God, they are no better then the ſuperſtitions of men; and being fleſh, too ſhort to beget, kindle, or fewell, any ſpirituall and holy affections.

Upon the ſame ground the Papiſts have the uſe of Images, Crucfixes in prayer, to ſtirre up and quicken their Devotions, to bee incentives of worſhip: theſe are condemned, and how can the other be allowed, when both plead the ſame ends, and are ſet up on the ſame grounds.

Aſſure your ſelves, will-worſhip, in regard

regard of preſcription, will never inable you to render the worſhip of the will in reſpect of performance. If the will be an inſtrument of deviſing worſhip, it wil never be an inſtrument of performing worſhip: The Proper tells us ſo, 29 *Iſay.* 13. This people draw neare with their lips, but their hearts are farre from me. And why ſo? he gives the reaſon; their feare towards mee is taught by the precepts of men.

We ſay the greater the body, the leſſe is the ſpirit of a man: So the greater the body and bulke of humane ceremonies, the leſſe is the life and ſpirit of true devotion.

The Spirit of God will only blow with his own bellowes, worke with his owne tooles, & not by inſtruments, and ways of our deviſing. And though our adverſaries have caſt us out with ſcorne, as thoſe in 66. *Iſay.* 5. Saying let God bee glorified, by theſe additaments of ours, theſe incentives of devotion, adornments of outward ſervice: yet wee hope God will appeare to our joy, and they at laſt ſhall be aſhamed. Iſay 5.66.

There is yet ſomething more offers it ſelfe in theſe words:

[*He*

[*He went into the mountaine.*]

Doct. A good heart ſeek occaſions and meanes of converſing with God. Chriſt had a mind to pray, and he finds a mountaine.

The mountaine did not put him to prayer, to ſeek prayer, but prayer ſought the mountaine.

It is the complaint of many: Oh, they want time, they want a convenient place, and therefore they are hindred in their converſes with God, they cannot pray.

I tell thee, if thou haſt a praying heart thou wilt find a praying place, (*n*) and a praying time.

I hope thou art not ſuperſtitious, that thou think'ſt prayers more acceptable in one place than in another. (*o*) Indeed this would diſcover a great deal of blindneſſe and ignorance in thee. Prayer makes the place, not the place prayer acceptable.

Time was, that God had appoynted one place for prayer, which was then called the houſe of prayer: The Temple. But now that is layd low: the uſe of that being done, Chriſt the true Temple being come, and now the Apoſtle bids us, 1 *Tim.* 2. 8. I will therefore, that men pray

n Non inopes temporis ſumus, ſed prodigi.

o Si quis locum ad orandum eligat, quaſi gratiam orationi concilietis errat. Chem in loc.

pray in every place, lifting up pure hands without wrath or doubting.

The Apostle doth not say, I desire you, or it is good to doe so, But I will, and in every place, *idest*, in all kind of places, house and Church, Closet, Chamber, and as Christ saith, *6 Mat. 6.* when you pray goe into your closet, &c.

I have seen men sometimes in the passages through a Church, to fall downe upon their knees, (*q*) where often a stone upon a stone, here prayer doth not find the mountaine, but the mountaine findes prayer, the place surpriseth prayer: prayer doth not seek the place. I hope you are not thus superstitious, to thinke one place better than another, one place to make prayer more acceptable than another.

And if not, thou needs not to want a mountaine, thou needst not to want a place, if thou dost not want a heart. A good heart cannot want a place to converse with God.

There is yet something more observeable. Look upon the place in an Allegoricall sence: and see thus much.

Doct. It is good when you converse with God in duty, to get upon a mountaine.

I speake

p In cubiculum Christus nos secedere jubet, ut ardentiore zelo preces peragere queamus, nec ostentationem querere videamur, &c. Chem. in loc.

q λίθου ἐπὶ λίθῳ &c. Aristip. apud Laertium.

I speak not of a naturall mountain (if any have such vaine thoughts, that the higher they get, the nearer to God; I must tell them the way for them to draw neare to God, is to get into the valley, be humbled for your folly, seeke to get low in heart, rather than high in place) I speake not of a naturall mountaine, but of a mountain in an allegory. When you goe to converse with God in duty, get upon the mountain.

1 Get above the world, above men, above imployments.

2 Get into Christ. Christ is the Mountaine whereon you must stand when you go to pray. Set me on the Rock which is higher then I. Get into Christ. The Temple it was the place of prayer, it is called the house of prayer; from thence would God heare them. The Temple was a type of Christ, and speakes thus much, that if ever you would have your prayers acceptable, if ever you would have God heare your prayers, get into Christ. We come to the third, the end: *He went into the Mountaine to pray.*

[*To pray.*]

It is the speech of one upon this place. * It were very desirable to know the argument

* Maxime optarem novisse argumentum precum. Chem.

gument of Chriſts prayer here: what he prayed for. Though we cannot infallibly conclude, yet we may give ſome probable conjectures what was here the argument of Chriſts prayer: and that 1, if you look backwards, and 2, forwards.

1 Look backward, 10, 11, 12. Verſes, and there you ſhall reade the ſtory of *Iohn Baptiſts* beheading, which was the next occaſion of Chriſts (*a*) withdrawing himſelfe with his Diſciples.

And this may give us ſome inſight. (*b*) Chriſt might be now praying that God would preſerve his little flock from the malice and cruelty of bloody men. Whence this.

Doct. That when wicked men ſtretch forth their hand againſt the Church of God, it is high time to get into a Mountaine to pray.

When the Enemie comes in like a flood, ſtrongly, ſwiftly, &c. then ſhould the Spirit of the Lord lift up a Standard againſt them, that is, ſay ſome, powre out their ſoules in prayer, to repell their violence and put them to flight.

Then ſhould we ſay, *We lift up our eyes to the hils, whence comes our helpe; our help ſtands in the name of the Lord, who made*

a Non prepoſtero metu ſed prudenti conſilio ſeceſſit. Pareus in loc.

b Hic orat Chriſtus ut pater puſillum ſuum gregem tueatur, neque cum tyrannide mundi, aut malitia Satanæ opprimi patiatur. Chem. Iſay 59. 15.

Heaven and Earth. You know this hath ever beene the Churches practiſe, and ſhould be ours.

And the reaſon why we get no more into the Mountaine, it is becauſe we have, and make Mountaine of our own: we reſt in the arme of fleſh. We have been ready to ſay with *David*, *Pſal.* 30. 6,7. *I ſhall never be moved, thou haſt made my mountaine ſo ſtrong.* Marke you there; *David* had a Mountaine, and it was ſtrong; and though he ackowledged it was all from God, for he ſaith, *Thou haſt made my Mountaine ſo ſtrong*; yet he truſted in it, as appeares after by Gods puniſhing of him; *thou hidſt thy face, and I was troubled:* and now his Mountain was nothing. We have had means, and thoſe meanes of Gods gracious beſtowing. We acknowledge that God hath made our mountaine ſtrong, it is all from God, that ſtrength and concurrence we have: but yet for all this we reſt upon our mountaine, and not upon God.

And this is our way to turn our Mountain into a Mole-hill, this is the way to turne our ſtrength into weakneſſe, and to make thoſe things wch otherwiſe would be uſefull to us, to be unuſefull and unprofitable. This

This is one ground, why we go no more into the Mountaine, why we are no more in prayer; becauſe our Mountaine is ſo ſtrong, becauſe we reſt upon the means afforded to us. *Davids* Mountain might have ſtrengthned his faith, but his mountaine becomes his faith and confidence.

It is a ſad thing, when that meanes which ſhould quicken our hearts to ſeek, doth dead our hearts in ſeeking: and that which ſhould incourage us to truſt in him, doth take off our hearts from dependance on him. This is the cauſe, why God doth often leſſen our mountain, that he might increaſe our faith, and deprive us of other comforts, that he might be all our confidence: weaken the arme of fleſh that hee might ſtrengthen the arme of faith.

God often makes us fatherleſſe in reſpect of creature reliefes, that we might be fatherleſſe in reſpect of creature reliance. God blaſts that meanes whereon we doe relye, that he might be the alone relyance of his people; he makes us nothing, that we might be all in him, and ſtrengthen our ſelves in God.

2 The argument of Chriſts prayer may be gheſſed at, if you look forward upon what followes.

The Diſciples were ſent to ſea, Chriſt foreſees the ſtorme, he would not hinder it, (a) but ſuffers it for the exerciſe of their graces. Yet he gets into a Mountaine to pray, and no doubt for them, that in this exerciſe of their faith, their faith might not faile them. As he prayed for *Peter*, when Sathan deſired to winnow him, that his faith might not faile him: if not, Sathan had not only winnowed him like wheat, but blowne him away like chaffe. So Chriſt doth here pray for his Diſciples, that in this great exerciſe, in this great ſtorme, their faith might not faile them.

a Tempeſtas hæc non fortuito exorta, ſed divinitus immiſſa, ut fides navigantium exercereturPareus.

Doct. That in all our difficulties and troubles, Chriſt is praying and interceding for us, when we are on the ſea conflicting with troubles and evils, Chriſt is then upon the mountaine praying and interceding for us.

Prævidit Chriſtus futuram tempeſtatem eam non prævenit ſua omnipotentia, ſed ſe convertit ad præces, ne in tempeſtuoſo mari pereant, neve ipſorum fides, quæ tempeſtate illa probanda erat, deficiat. Chem.

He is gone to Heaven for this end, and this is his worke in Heaven. If Chriſt had not ſent ſuccours from the Mountaine to the ſea, they had not only beene toſſed, but drowned; not only exerciſed, but deſtroyed. So, if Chriſt did not pray for us in our troubles, temptations, no affliction but would be too big for our little hearts. Another

Another thing is suggested to us.

Doct. That the outward providences of God towards his Church in the world, should furnish his people with matter of Prayer unto God. So here it did Christ, *Herods* beheading *John*, the Disciples going to Sea.

Let us not only enquire for newes, how it fares with the Church of God, but when you know it, with *Ezekiah*, (*m*) spread the Letter before the Lord, unbosome your hearts to him in complaint and mourning, if things goe not well, in prayses and thankfulnesse if things succeed well. We now come to the last clause in the verse.

[*And when the evening was come hee was there alone.*

There seems to appeare some difficulty in the word [*Evening*] *John* saith, when the evening was come, his Disciples entred the ship, *6. Joh. 16.*

Mark saith, when the evening was come, the ship was in the middest of the sea, *6 Matth. 46.*

And here our Evangelist saith, when the evening was come, Christ was in the mountaine alone, so that there seemes some ambiguity. But this difficulty is easily

(*m*) Hoc Christi exemplo nos moveamur, ut oculos in mundo circumferentes, ex iis angustiis, quas undequaque videmus, ansam capiamus & materiam desumamus piis precibus cum Deo Col. loquendi. Chem.

sily cleared, if we doe consider the Jewes had two evenings. (x)

1. The first was from three till the Sun-setting; and whatever was done in that time was said to bee done in the evening.

2. The second was immediately after the Sun was set, while there remained yet any brightnesse in the ayre.

And thus we then reconcile this seeming difference. The Disciples went to Sea in the first evening, which was about 3. a clock. (y)

And in the second evening Christ was in the mountaine, and they in the midst of the Sea: in the very nick of time, when they were in their danger, Christ was in the mountaine interceding for them. From this appearing difference wee are taught to compare Scriptures, and to acquaint our selves with the custome of the Jewish nation.

Ignorant men look upon many places of Scripture, perhaps to them at the first view they do appear like *Ptlates* servants accusing Christ, none of them in the same tale, one contradicting another: but if wee looke throughly on them, wee shall see them like *Nathen* and *Bathsheba*, both speaking

x Notum est Ex loco 12. Exo. 6. v. Hebræos duas vesperas numerare, unam quando sol jam occidit alteram quando absorbetur Sub terram quod cunque ergo est intra istud tempus illud ab ipsis vespera dicitur. Chem.

y Discipuli inclinante sole, circa horum tertiam nostri Horologii, Christo impellente, descendissent, ad mare, postea vero post occasum solis, dum ad huc aliqua ejus irradiatio erat in nubibus, in medium maris pervenissent. Chem. in loc.

ſpeaking the ſame things. A ſweet agreement between them. We will now come to the laſt words.

[*He was there alone.*]

Indeed it might be ſaid the Diſciples were alone, they were now in the middeſt of the Sea, a ſtorme is riſen, they are toſſed with waves, in the darke of the night, and Chriſt was abſent too. Here was an alone indeed. Thoſe muſt needs bee alone who have not Chriſt with them, though they enjoy ever ſo many creature comforts. But what were they that were ſeparated from all, and Chriſt abſent too? It may bee ſaid they were alone.

But how can Chriſt be ſaid to be alone? can hee whoſe abſence makes us alone, though we have all the comforts and ſuccours in the world, and whoſe preſence makes all, in the want of all, can hee bee ſaid to be alone?

We are to conſider Chriſt,
1. In reſpect of his divine nature.
2. In reſpect of his humane nature.

1. In reſpect of his divine nature, and ſo he could not be alone any way, he was in heaven with the Father, with the Diſciples

ciples on the ſea; his preſence fills heaven and earth.

2. In reſpect of his humane nature, Chriſt in ſome reſpects might be ſaid to be alone.

1. There is an alone in reſpect of comfort.

2. There is an alone in reſpect of aſſiſtance.

3. There is an alone iu reſpect of company.

In the two former reſpects, Chriſt could not be ſayd to be alone, he was never ſo alone in the ſaddeſt houre, he never wanted comfort, never aſſiſtance. As he himſelfe ſaith, 16. Joh. 22. *The houre will come, and now is, when you ſhall be ſcattered, every one to his owne houſe, and ſhall leave me alone, and yet I am not alone, becauſe the Father is with me.* Hee was with him to comfort him, to ſupport him in the darkeſt houre. Indeed he trod the Wine-preſſe of his Fathers wrath alone, 63. *Iſaiah* 3. Alone if you looke downward, hee had no comfort, no aſſiſtance from man, no not their company, all left him. But not alone, if you look upward; He had the ſupports of the Father, and was heard in that thing hee feared.

feared. And what ever hee had in that diſmall black houre, that houre of darkneſſe, as hee himſelfe calls it, when hee was to conflict with the wrath of God, to wraſtle with the terrours of Death, the the powers of Darkneſſe, yet afterward heaven miniſtred to him.

3. But alone in reſpect of company, ſo Chriſt might be, and ſo Chriſt was here: And ſo hee ſaid hee was in that 16. *Iohn* 32. When yet in another reſpect he ſaid he was not alone.

So Chriſt was here alone. Hee that is all was now alone. The Diſciples were gone to ſea, the multitude were diſmiſſed to their homes, and Chriſt was here alone. It tells us this,

Doctr. That Chriſtians are to ſeeke and take occaſions to bee alone: if you would not bee alone in reſpect of comfort, you muſt ſeek to be alone in reſpect of company. The way not to be alone, is to be alone. (*a*) Chriſtians are never leſſe alone, than when they are alone. It a ſad thing to be alone in reſpect of comfort, and ſo Gods people have bin by neglecting to be alone, in reſpect of cōpany; Gods withdrawing from us, are oftentimes the chaſtiſements of our withdrawing

1 Matth. 39.

a Nunquam minus ſolus quam tum ſolus.

drawing from God. Gods people have been alone in respect of comfort, but never alone in respect of assistance. His grace shall be sufficient for you. Wicked men they are alone indeed, alone in the abundance of all things, they are without God in the world, without Christ, without the Spirit; and woe be to them who are so alone; though these things may doe something to beare up their Spirits, and hold them up by the Chin here for a time, yet they will leave them, or they shall them, and then they shall know what it is to bee alone. But we must leave them, either to seek God to be their God, their company here, or to know the misery of the want of him hereafter.

We proceed: for as yet we are but about the shore: Let us lance forth into the deep, and now hasten to the Disciples who were alone indeed.

1. Alone in respect of comfort, for they were at their wits end for feare.

2. Alone in respect of assistance, for ought they saw, either from God or man.

3. Alone in respect of company, for all were in the same condition with them, they may bee said to bee alone in the

the midſt of company, when there is none that is able to reach forth a hand to keep them, when thoſe that are with them, are involved in the ſame miſery, and inſteed of being a comfort, are a trouble and burthen to them.

Let us therefore haſten to the Diſciples; poore men! they were alone indeed, the next verſe tells us ſo.

But the ſhip was now in the middeſt of the Sea, toſſed with waves, for the wind was contrary.

The end of the firſt Sermon.

Matthew 14.

Verſe 24.

But the Ship was now in the midſt of the Sea toſſed with waves, for the winde was contrary.

IN this Verſe wee have three things obſervable.

1 The danger the Diſciples were in.

2 The time when they were in this danger: *Now.*

3 The unexpectedneſſe of this danger: *But.*

We ſhall begin with this laſt; it is firſt in the Text, the unexpectedneſſe of their danger: [*But.*]

And indeed, here may well be a *But*: Is it not ſtrange that the Diſciples ſhold go in Gods way, nay, by Gods direction upon Chriſts errand, and yet that they ſhould meet with ſtormes, ſuch difficulties; yea, oppreſſing difficulties? Here may well be a *But.*

Had

(*b*) Had it beene ſaid that they went forth upon their own inclination, or out of curioſity, or for recreation. Or had they done as *Jonah* did, over-run their maſters? (*c*) Then no wonder if a ſtorme had been ſent after them, if he had fetched them back with a tempeſt. Men that go in wayes of ſin, muſt expect ſtormes. But when they went on Chriſts errand, had Chriſts commiſſion, went by his direction, and out of obedience to him, and yet meet with ſtormes: this was ſtrange. Here may well be a *But*.

b Deſcendunt ad mare non ex curioſitate aliqua, aut recitationis ergo, ſed juſſi a Chriſto domino, ſicque expreſſum verbum vocationis habent. Chem. in loc.

c Vbi peccatum ibi procella.

Doct. A man may have Gods warrant for the doing of a worke, and go on in Gods way, and yet meet with oppreſſing difficulties in the proſecution and carrying of it on.

You ſee this true here; the Diſciples they went in Gods way, they had Chriſts warrant, and yet meet with difficulties: *Moſes* went into Egypt by Gods commiſſion to bring Iſrael out of bondage: God ſent him, yet you ſee what difficulties he had to conflict withall, in the carrying on the work, their burthens were increaſed, the tale of brick was doubled. Sometimes *Pharaoh* would let them go; ſometimes he repented, & recalled them, their

Exod. 3. 9, 10. Exod. 4. 10, 11.

their cruell uſage was increaſed, &c.

Exod. 5. 5.

Exod. 5. 20, 21, &c.

Inſomuch that the beginnings of their deliverance, did appeare worſe then the loweſt of their ſufferings.

Exod. 12. 31, &c.

Exod. 14, &c.

At laſt, when God by a ſtrong hand brought them out of Egypt, you ſee what difficulties they met withall at the Red Sea, and after in the wilderneſſe, hunger, thirſt, drought, fiery Serpents, &c. And when they vvere to enter into Canaan, vvhat oppoſition did they meet withall, *five Kings combind together to deſtroy them. So that men may go on in Gods wayes, and yet meet with oppreſſing difficulties in them. The like you have in the building of the Temple, which was Gods work too, and they had Gods command; yet ſee what abundance of oppoſitions they met withall in the carrying of it on, what threatning, plotting, ſcoffing enemies: their Nobles were wrought off from the work, and proved treacherous to them, *Nehem.* 6. 17. *Neh.* 3. 5.

* Joſh. 9. 1, 2. Joſh. 10. 3, 4, 5, 6, &c.

Nehem. 4. 1, 3. &c. 7. 8. verſes

Sometimes it went forward, and then caſt aſide againe for many yeares, they were accuſed for a ſeditious, factious people, treaſon, and rebellion: and difficulty upon difficulty they met withall, in the carrying on the work; which protracted

Ezra 4. 19, 20, &c.

tracted it a far longer time then they had indured in their captivity.

Take but another instance among many; *Judahs* war against *Benjamin*, *Iudges* 20.18. *Iudah* went out against *Benjamin*, and they went out, not only by Gods permission, but by his approbation too, by his speciall lisence and commission: they took councell of God, and God bid them go; yet you see, the first battell they lost two and twenty thousand of their men: they went to take councell againe, God bids them go forth, at that time they lost eighteene thousand more, went to the worst far, Verse 25. though at last, upon their humiliation and reformation, God appeared for them. So that you see, a man may goe in Gods way, undertake a worke by warrant and commission from Heaven, and yet meet with oppressing difficulties in the carrying of it on. Judg. 20.25.

And this for divers reasons, to exercise our graces: our { Faith. Courage. Patience. Perseverance. } to purge out corruptions, &c. to magnifie his owne glory and grace, &c.

Vse. Let us not then judge of the warrantableneſſe

rantablenesse or unwarrantablenesse of any action, either by the difficulties, or by the present successes in the carrying of it on.

It is our common fault, to judge of things according to the present successes of providence.

1 If things go on well, and successes be according to our hearts, we then judge the cause is just: here may be an undoing mistake. A man may do wickedly & yet prosper, as it was said of *Nebucadnezzar*, *Dan.* 8. Reade *Ier.* 12. 1. *Iob* 21. 7, 8.

I have read of one, that having a faire gale of wind after he returned from robbing of a Temple, he concludes, surely God loved sacriledge. (*c*) You have an excellent Story sutable to this in the Greek Anthologie, by *Titullus*: One having committed murther, and being preserved from a present death, in which he was in danger, went the next morning to sacrifice, thinking God favoured his murther, when alas he was preserved from that death, to be taken away by a worse, &c.

c Lege Titullum, εἰς δίκην Αὐδοφόνου σαθρὸν παρὰ τειχίον ὑπνώοντι νυκτὸς ἐπιστῆναι φάσι Σάραπιν ὄναρ,

Of this spirit they seeme to be in the *Psal.* 50. 21. *These things hast thou done, and I kept silent, and thou thoughtst I was altogether*

altogether (d) *such an one as thy selfe*: they thought, because of Gods patience, because they met with no evill in their evill wayes, that they had done well, God was of their minde: therefore it followes, *But I will reprove thee, and set thy deeds* * *in order before thee.* (e) God would make them to know that they did evill, he would punish them: seeing they would not learne by the word, they should be taught by workes.

d Scelerum patronum & approbatorem tollerantia vos me existimetis moler. in loc.

* ראערכה *It's a military word, signifies, to set a battell in array.* Aliem disponere hinc, Musculus *reads it.* ex radice ערך ordinavit disposuit, aperavit significat quasi distincto ordine catalogum omnium scelerum proponere, ut velint nolint, legere & agnoscere ea cogatur. Moler. Et resistam tibi in faciam. Muse.

e Senties quando in judicium vocave ro an ista mihi placuerint nec ne. Muse. in loc. 1 Hab. 13. 14. 15.

2 Another mistake there is, if things go crosse to their thoughts, if successes be not answerable to their expectations, then they judge that all is naught.

This may be false reasoning; the Disciples met with difficulties, yet were they in Gods work: so *Iudah*, &c. *Iudg.* 20. 18.

The best wayes, may for a season be strewed with the greatest difficulties. God would have his people judge of the lawfulnesse of their undertakings, not by works, but by word, not by providences, but by precepts: and this, that we might learne to live by faith and not by sence. Thus *Habakkuck*, when things went ill, he gets into the watch-towre, &c. *Hab.* 2.

Vse. Let not this weaken our faith, or slacken our indeavours in any work, because wee meet with difficulties in it: cleare the work to be Gods, and then if

his, assure your selves he will carry it on, though there be never so many appearing difficulties in the way.

It was said to *Luther*, when he attempted that great work against the Man of Sin, which was the greatest that ever man had to do since the Apostles dayes: (*f*) Go into thy Cell, poor man, and say, *Lord have mercy upon me.*

But yet, though were never so many difficulties in the carrying of it on, and though never so many attempts against him, yet he effected the one: and which is the wonder of the World, having a world of enemies, dyes in his bed. (*g*) And therefore be not discouraged, if difficulties rise, let your spirits rise with them: you are above all things, whilest you are above your selves. (*h*) It is a magnanimous spirit to dare to meet all dangers, to undergoe all difficulties in the cause & work of Christ. You know what *Luther* said when he went to *Wormes*. *Bucer* endeavoured to dissuade him: he replyes, * The word of God doth suffer, and I being called thither by Letters, will go, being called, I come, being called I will thither, in the name of our Lord Jesus Christ, although I should know there

f Abi in cellam, & dic miserere mei Deus.

g Majestas non fracta

h Audere ad nomen Christi periculum vitæ, & fortunarum adire, spiritus principalis est. Luther.

* Verbum dei injuriam patitur, & ego qui literis eo vocatus sum, me conferam. Hæc est dies quem fecit dominus, vocatus ego venio, vocatus ingredior, in nomine domini nostri Jesu Christi etiamsi scirem tot esse diabolos Wormaliæ quot sunt tegulæ in ædium tectis.

there were as many Devils at *Wormes*, as there are Tyles upon the houses. Here was a Prince-like spirit, that was above the world, and therefore could not be daunted with all the evils of it, &c.

He who saith, there is a Lion in the way, that feares to go in a good way because of difficulties, he is not fit to be a souldiour of Christ. Fear is both unworthy religion which is the cause of *Christ*, (*i*) and a Christian who is the souldier of Christ.

i Malus miles qui imperatorem gemens sequitur. Senec.

Vse. If those who walk in just waves, that have Gods warrant for their undertakings, may yet meet with stormes; then tell me, what may they expect, who go on in the wayes of sin? if the wayes of Saints be strew'd with crosses, with difficulties, what shall be the end of swearers, of wicked and prophane men? if thus it fare with the green tree, what shall become of the dry tree; if thus with the wheat, what with the chaffe? if judgement begin at the house of God, where shall the sinners and wicked appeare? it is a question beyond your answer.

And so much for the first, The unexpectednesse of their danger.

2 We now come to the second, and

that is the time of their danger, which is expressed in this word, Now.

[*The ship was now*, &c.]

This points at the time of their danger, [*now*,] that is, in the evening, when Christ was on the Mountaine *. So that it seems hitherto, they had had a prosperous voyage, who in three or four houres were gotten it to the midst of the Sea, at the first evening they went to sea, that was about three of the clock; in the second evening they were in the midst of the sea, and that was something after six of the clocke; so that in three or foure houres space they were gotten into the middest of the sea: but now ariseth a storme. Whence this.

* Initio satis feliciter procedit navigatio, ita ut trium vel quatuor horarum spatio medium maris attigerint. Chem.

Doct. That comfortable and promising beginnings, may yet afterward finde sad and sorrowfull proceedings.

It was so here, the Disciples had a prosperous and promising setting forth, but afterwards they met with stormes.

The stories of *Moses* in the deliverance of Israel out of Egypt, and of the Jewes second building of the Temple, tell us this plainly, they had promising beginnings; insomuch, that they thought the work would have been done out of hand: but

but the ſtories tell you what obſtructions, whar interruptions they met withall, before the worke was finiſhed, &c. Though the clauſes and concluſions of Gods people are good, as the Pſalmiſt ſaith, *Mark the upright man, obſerve the juſt, for the end of that man is peace*; yet the beginnings and the proceedings may be ſad and troubleſome. Though God will bring the ſhip of his Church to ſafe harbour at the laſt, yet they may meet with ſtormes and tempeſts on the ſea. (*a*) So long as there be contrary windes, men of contrary ſpirits looke for tempeſts, expect ſtormes.

a Vt mare ſic mundus ſemper ſervet, nunquam quieſcit.

Vſe This doth admoniſh us to beware of vaine and fleſhy confidence, becauſe of promiſing beginnings; (*b*) The faireſt morning may be over-caſt, the cleareſt day may bee over-clouded, the moſt promiſing beginnings, may meet with ſad and ſorrowfull proceedings.

b Neſcis quod ſerus veſper vehit.

It was the beſt ſpeech that ever *Ahab* had, 1 *King.* 20. 11. *Let not him that girds on his Armour, boaſt himſelfe as he that puts it off.*

It is a great argument of lightneſſe and vanity of ſpirit, yea and of carnall fleſhy confidence, to bee puffed up upon

promising beginnings; a thing the world is apt to: but when God sees his owne people in the same way, they must then expect that God should hedge up their way with thornes, and lay unpassible mountaines of difficulty in their way.

The case seems to bee ours; it lookes like it.

Had not our ship, in which was imbarked so much of our good and happinesse, a prosperous gale at their first setting forth? had they not a prosperous beginning? did they not a long time goe without any contrary wind, without any opposition? had they not the Prayers, the desires, the countenance, and well-wishes of all to carry them on? were not the beginnings very comfortable, and very promising? you all know. But how have they met with contrary winds? sad proceedings! what difficulties, what mountaines of difficulties have they met withall in the carrying on of this work? you all know.

The case is ours: what must be the cure? what is our work now in this case?

1. There is something that wee must not doe.

2. There is something that must bee done.

1. We muſt not be diſcouraged. God is able to make theſe troubles that are ariſen in the way, to help forward his own end. Doe the billowes riſe, let the Ark, let the ſhip riſe with them: do the winds blow, let them but kindle and inflame your zeale and courage.

Aſſure your ſelves, God will both bee your Pilot in the ſhip, and your defence on the Sea; That which you carry ſhall never miſcarry; nay it ſhal be your ſafety too: (o) you carry Chriſt and all his glory, that can never miſcarry, nor you whoſe ſafety is imbarqued with it.

(o) Perga contra tempeſtatem forti animo Cæſarem vehis, & fortunam Cæſaris. So I, Chriſt. vehis, & gloriam, & benedictionem Chriſti.

And therefore bee not diſcouraged, though ſtormes ariſe, though the flouds of ungodlineſſe doe lift up their voyce, he that ſits in heaven ſhall laugh them to ſcorne; and he that ſits at the ſterne will bring all ſafe to harbour at laſt.

2. We are not to forgoe the cauſe. This were to forſake the Arke becauſe the waves and billowes riſe, to jump into the Sea, becauſe the wind blowes, the Sea is ſtormy.

Nemo nos lædit, niſi qui Deum vincet.

You ſee the Diſciples they did not forſake the ſhip becauſe of the ſtorme.

Nor did any of them let down a Cockboat, and labour to ſecure themſelves.

In personall persecutions there God permits us to seek our preservation by flight: if we be persecuted in one Citie, we may flye to another. But when persecution is generall and nationall, we are to seek our preservation in the whole.

3. Wee are not to slacken our indeavours; tempests arising in our way, should quicken us more to working: in a shipwrack that (p) Pilot is to be commended, who is swallowed up of the sea with his Rudder in his hand.

(q) The disciples here fel to rowing, they forsook their Cabins, but not the ship; they forgot their particulars, & every man to the general work. They did not look every man to secure himselfe, but every man to secure the whole, every man to secure the ship, in which their safety lay. They saw their personall security to lye, in the securing of the whole, their Cabins could not bee safe, if their ship were in danger.

(r) *Tully* laughs at the folly of those men which in his time had such thoughts, that their fish-ponds should bee safe, though the Common-wealth were lost. Such windy conceits have too many with us, and therefore seek not their preservation in,

p In naufragio iste rector laudandus quem obruit mare, clavum tenentem. Senec. ad peli. cap. 6.

q Non navem deserunt sed remigando laborant.

r qui amissa republica piscinas suas fore salvas sperare videntur. Epist. ad Attic. 15. lib. 1. Necesse est ut eam non ut vivam. Omnes omnium charitates patria complectitur. Cicer. Offic. l. 1. qui curat esse nisi propterte, pro nihilo est. Bern.

in, but from the whole; with, but in ſeparation; nay in oppoſition to the whole.

How farre are ſuch from a noble ſpirit? (*t*) I have read of one *Publius Decius*, that when the *Roman* Army was reduced to great ſtraits, hee couragiouſly (forgetting himſelfe for the publike good) ran into the midſt of his enemies, demanding ſafety for his country, death for himſelf, & by that means occaſioned an unexpected victory: the publikeneſſe of his ſpirit did carry him above the thoughts of private ſafety. Every man ſhould bee nearer to Religion, nearer to common intereſts than to himſelfe. (*u*) So *Alvanius* was.

It is a ſhame that Heathens ſhould doe that which Chriſtians can not do. (*w*) As *Hierome* in another caſe complaines, oh that infidelity ſhould be able to doe that which faith cannot doe. It was uſed to be ſaid by Chriſtians to Heathens, (*x*) we doe not ſpeak great things, but wee live and doe great things, but we ſpeak much, and doe little, happy were wee and the Kingdome too, if the practiſe of our lives, did come up to the profeſſions, and proteſtation of our mouthes, &c.

That

t Valer maximus l. 5. c. 553

u Dicitur de Alvanio ille propior publicæ religioni, quam privatæ charitati. Valer. Maxim. li. 1. c. 11.

w Non prætet fides, quod præſtitit infidelitas. Jerom.

x Non magna loquimur, ſed magna vivimus,

That is the first, what we must not doe: Now,

Secondly, what we must doe.

1. Search out the cause, why God hath obstructed our promising, and hopefull beginnings. Is there not some *Ionah* that lyeth under Deck as yet asleep, some sin unseen, unhumbled for? Is there not some old sins, that God comes now to reckon for? old sins raise new stormes; former sins a present tempest. See what sin is the cause, the Jewes in every judgement that was inflicted on them, did use to say that God weighed out an ounce of the golden Calfe to them. Though an old sin, yet they saw God might reckon with them for it. And there seems something to bee implyed that speakes for these thoughts, hee is said to forgive, yet hee would remember them at the time of visitation, 31 *Exod.* 34.

Is there not some *Achan*, some wedge of Gold, some Babalonish garment, that hath thus disturbed our prosperous beginnings? Have not some fresh issues of lust and corruption broken forth now in the expectation of healing?

Have we not been unthankfull for, unfruitfull under all the incomes and receits of mercy? Did

Did we not grow ſecure, proud, ſelfe-confident upon the hopes of mercy and deliverance?

What is that hath cauſed God to ſtrew our wayes with difficultie? to hedge up our way with thornes, to increaſe our throwes, to multiply our pangs, when the children were brought to the birth, when in our thoughts deliverance was ſo neare?

Secondly, when you have found it out be humbled for it.

You have an advantage this day unto theſe duties, ſuch a one as our fathers never injoyed. (1) You have here ſent you a liſt of the ſins the nation is guilty of; and there is nothing required of you, but that you ſhould lay them to heart this day, that God may never lay them to y our charge.

y An ordinance for the ſolemn humbling of our ſoules for nationall ſins.

This ſeems to be the day-ſtarre, the harbinger of mercy to us: As the Apoſtle ſaith of another duty, it is the firſt Commandement with promiſe. So this, it is one of the firſt duties that ſpeakes deliverance, not to perſons onely, but to the whole nation. Oh that we could in earneſt this day draw water as out of a well

and

and poure it forth before the Lord.

A floud of teares would now prevent a deluge of wrath: Nationall repentance might yet procure a nationall pardon, if we have once made our peace with God, then will not God onely be at peace with us, but cauſe our very enemies to bee at peace with us alſo.

This is a ſoul-humbling, a ſoul-afflicting day. Other dayes are humbling dayes, this is a heart-breaking day; other dayes are afflicting dayes; this ſhould be a ſoul-melting day; oh that *Englands* teares might prevent *Englands* bloud!

3. When you have found out the cauſe, & humbled your ſelves for it, your next work is to reforme it.

What is it to lament ſin, if you doe not leave ſin? what were it to weep our eyes out of our heads, if we doe not weep our ſins out of our heaats?

¶ Non nocent præterita peccata, ſi non placent preſentia, Aug.

It is not humiliation is enough, nor humiliation and ſupplication, uuleſſe to theſe you joyne reformation, 2 *Chron.* 7 14. *If my people ſhall humble themſelves, and pray, and ſeek my face, and turne from their evell wayes, then will I heare from heaven, be mercifull to their ſins, and heale their land.* Marke you, it is not one of theſe, but

but all of them: the words are not to be read diſjunctively, as if one would ſerve the turn, but copulatively, all or nothing.

You read this in 10. *Iudg.* 10. &c. that Iſrael humbled themſelves & prayed too, yea and prayed earneſtly, but for all this, God was giving them up into the hand of their enemies, till they ſet upon the work of reformation too, as you ſee 15, 16 verſes, and then the Lord was grieved for the miſery of Iſrael.

4. Be mighty in prayer with God this day. Mighty neceſſities doe cal for mighty ſtrivings & wreſtlings with God. Theſe are ſpeciall times of ſeeking.

And ſpecial times of ſeeking, ſhould be times of ſpeciall ſeeking of God: But ſeek him humbly, ſeek him fervently, ſeek him cordially, &c. And God will be better to us than our prayers; he will doe for us above what we aske, or think.

5. Enter into ſolemne Covenant with God againſt them. This is the great duty of the day, and proper for it, when you have bin humbled for them, then covenant againſt them. But be ſure you covenant with God, as he doth with you, that is, covenant with him in Chriſt, deſire him to be ſurety for thee, otherwiſe thy bond is nothing worth.

There

There is yet another thing observable from the time of their danger. It is not presently upon their setting forth, they had for some time a prosperous voyage, but now the storme ariseth.

Doct. That God doth not use to exercise such as are but young beginners with difficulties.

I told you in the beginning: it is said of the children of Israel when they came out of Egypt, that God would not lead them by the way of the hils, though the neareſt way, but by the way of the plains, though much about; and he himselfe gives this reason. Because of the Philistims: that is, lest the difficulties they met withall at their first setting out, might have discouraged and disheartned them in the way.

It is said of *Iacob*, that he slackned his pace because of his little ones: God will not over-drive his people, and put them to exercises above the strength of grace received. Upon this ground is that speech of Christ, *Old bottles will not beare new wine*, &c. That is, he would not exercise young beginners with austerities of religion, but would forbeare them till they had gotten more strength; the dayes will come

come when the bridegroome ſhall be taken away, & then they ſhould faſt, when the bridegrome was taken away: he will then give them in thoſe dayes a more plentifull and abundant meaſure of his ſpirit, and then they ſhould be able for theſe works.

Vſe. And what a comfort is this to the Saints, though God do exerciſe you, yet he will not put you to exerciſes above the meaſure of grace received.

You doubt now, how you ſhall be able to undergoe difficulties for Chriſt, how you ſhall lye in priſon, how dye for Chriſt, and you perplex your hearts with this from day to day; you feare if you ſhould be called upon difficulties, you would recoyle and fall back, you are never able to go through ſuch conditions.

And indeed thoſe of Gods ſouldiours which have beene moſt fearfull in garriſon, have been moſt valiant in the field; thoſe who have ſuſpected their hearts moſt, who have been moſt humble, fearfull, and jealous of themſelves, have proved moſt reſolute and valiant when God hath called them upon ſervice. Where others who have been ſelfe confident before, have ſhrunk in the dayes of tryall.

As

As the ſtory of Dr. *Pendleton* will tell you, who when *Saunders* a Miniſter came to him and told him his feares, the jealouſies of his own heart to undergo Martyrdome, to burne for Chriſt, he anſwered, that he would rather loſe every drop of greaſe he had, being fat, then deny Chriſt, but yet the poor man ſtood to it, when he renounced it, &c.

But beſides, take this for thy comfort, in the middeſt of thy jealous and miſ-giving thoughts, that either God will not bring thee upon trials, upon ſufferings, or if he do, he will give thee ſtrength to go through them.

And therefore, though I would have thee to maintaine an humble jealous feare, ſuch a feare as makes thee go out of thy ſelfe, yet beware of ſinking diſcouraging feares, ſuch as diſ-inable for ſervice: ſeeing God hath undertaken, if he call thee forth upon difficulties, to give thee a ſpirit & ſtrength to walk through them.

And ſo much for the ſecond particular, the time of their danger. We now come to the third. The danger it ſelfe. And that is ſet out in four particulars.

1. They were in the midſt of the ſea.

2 There

2 They were toſſed with waves.
3 The winde was contrary.
4 Chriſt was abſent.

We will begin with the firſt. They were in the midſt of the ſea.

[*But the ſhip was now in the* (a) *midſt of the ſea.*]

(a) Navis in medio mari jam erat hoc enim, in altum jam conſcenderat pro fundiſsimum, fluctibus & ventis gravioribus obnoxium. Pareus.

There were two great ends for which Chriſt ſent his Diſciples to ſea.

1 To exerciſe their graces. 2 To declare his power. And the middeſt of the ſea was the fitteſt place for theſe: Chriſt choſe the middeſt of the ſea, as the fitteſt place to exerciſe their graces and to declare his own power.

Doct. That when Chriſt doth intend to exerciſe the graces of his people, hee plucks them from the ſhore, he brings them into the deep. You ſee here, Chriſt ſuffered them to be pulled from the land on one ſide, and a contrary wind to blow on the other ſide: ſo that they were now in the midſt of the ſea: and here he exerciſeth them, when faith hath nothing to do but look upwards, when none but God to relye upon, then it looks fully and reſts firmely upon him. Faith cannot act till it act alone.

Nihil niſi pontus & æther.

(b) In medio mari ſignificat periculi magnitudinem. Brugenſ.

When men are in the deepe, there is

no way but to cast anchor upwards, there is no bottome, but in heaven, which is the best bottome, when it is the only bottome.

We say the Loadstone will not draw while the Adamant is neare it, nor faith rest fully on him, while it hath dependancies here below. (*b*) Its hard to make that man all in God, who is something in any thing here below.

b Optimi sumus cum infirmi sumus.

The reliefes of creatures do often hinder us in our relyance upon God: and therefore God is forced to weaken the arme of flesh, that he might strengthen the arme of faith. You know what the Apostle saith, 2 *Cor.* 1.9. *we had the sentence of death in our selves, that we might learne not to trust in our selves, but in God that raiseth the dead.* 1 *Tim.* 5.5. *The widow that is left alone trusteth in God.*

2 Cor. 1.9.
1 Tim. 5.5.
Zeph. 3.12.

It was that which God said, *Zeph.* 3.12. *I will leave in the midst of thee a poore distressed people, and they shall trust.*——— Therefore doth God break in pieces the reeds whereon we leane, that we might rest our selves upon the rock, himselfe, who is the rock of ages: a rock so deepe, that no flouds can undermine, and so high that no waves can reach.

And

And there are three main reaſons why God when he doth intend to exerciſe the graces of his people; doth pluck them from the ſhore, bring them into the deep.

Reaſ. 1. That he may the better declare his owne wonders, (*d*) we reade in the 107 *Pſal.* 23, 24. That *thoſe who goe downe to the ſea in ſhips, that do buſineſſe in great waters, theſe ſee the works of the Lord, his wonders in the deep.* It is true in a ſpirituall ſenſe. The deepe is a fit place for God to do wonders in, and that he might declare his wonders he brings us into the deepe.

d Deus anguſtias ſuorum auget, ut eorum fidem probaret, & ſuam virtutem declaret. Janſen.

There are the wonders of foure Attributes which God declares to them whom he brings into the deep.

1 He doth declare the wonders of his power: in rebuking the ſtormes, laying the tumultuous rage of the proud waves.

2 He declares the wonder of his wiſdome, in finding a way to helpe his people in ſuch ſtraights, the Lord knowes how to deliver his.

3 He declares the wonders of his truth and faithfulneſſe in ſupporting of us, in relieving of us, that we are not ſwallowed up of the waves: as he promiſeth, *Pſal.* 45. *When you paſſe through the water, I will*

be with you, that the flouds shall not drowne you, &c.

4 He declares the wonders of his mercy in delivering of us, who when we are at the end of our thoughts, and know not what to do, yet he knowes how to deliver his people.

None know how powerfull, how wise, how faithfull, how mercifull God is, so well as those who are brought into deeps, these have experience of all God.

And that God might declare his wonders, therefore doth he bring his people into the deepe.

Reas. 2. Because this is the fittest place for the tryall and discovery of what is in our hearts, both for matter of sinne and grace.

As God led his people forty yeares through the barren wilderness, to prove them, and discover what was in their hearts: as he tels us, *Deut.*8.16,17. Deut.8. 16.17.

So God doth still lead his people through a sea, through a wilderness, through many straits, and great difficulties for the same end, to discover what is in their hearts; both for matter of sinne and grace.

First; For matter of sin. The deepe will

will try us, will discover the depth of our hearts, such corruptions as our false glozing hearts will not discover, while we are on the shore, will be now discovered when wee are brought into the deepe.

Then will your pride, your infidelity, your impatiency, &c. discover it selfe: while nature is pleased, while all things go well with us, corruptions lye hid: (e) but when nature is provoked, when God brings us into the deepe, these tossings will discover our hearts.

(e) Natura vexata, prodit se ipsam.

You know when God brought *Iob* and *David* into the deepe, upon those sad tryals and exercises; it put them to the utmost of their faith and patience to beleeve and be quiet, though the one was a mirour of faith, & the other of patience.

Secondly, to discover, what is in our hearts for matter of grace.

A counterfeit piece will shew as well as the best, till it come to the touchstone, but the touchstone quickly discovers.

There are three great graces which are tryed to the back in difficulties; for the tryall of which, God doth often bring us into the deepe.

1 Faith, 1 *Pet.* 1. 7. *You are in heavinesse through many temptations, that the*

tryall of your faith might be found to the glory of God. (*f*) It is no tryall of faith when all things ſmile upon us, when God, when conſcience, when the world, when friends and all ſmile, that there is not ſo much as the leaſt wrinkle upon the face of the waters. But now when God frowns when the world frownes. When a man ſhall be brought into the deepe; 1 either the depths of deſertion, or 2 the depths of temptation, or 3 the depths of outward trouble; here is the tryall of faith indeed.

When a man is cleane plucked from the ſhoare, and hath nothing to leane upon but God, but a promiſe, nay, and God ſeems to frown too; if he look above him, there is a ſtormy ſky, within him, there is a ſtormy conſcience, without him there a ſtormy world.

And yet in all this, faith can venture it ſelfe upon God, runne into his boſome, when he ſeemes to be arm'd againſt him, hange the weight of its ſoule upon God, upon a promiſe, when nothing to ſenſe appeares, here is faith indeed; faith in its glory under a cloud; faith in its ſtrength, under this appearing weakneſſe: here is faith tryed to the back.

2 The 2d grace here tryed, is our love. (*a*) There

f Deus aliquando ſuos in periculo relinquit, ut ſuas vires experiantur. *g* Permittit Chriſtus ſuos quandoque adverſis tempeſtatibus jactari, ut fides eorum exploretur, infirmitas diffidentiæ noſtræ ſe probet, &c. Pareus.

a Virtutes quædam ut Stellæ, quæ inter diu lætent, noctu lucent. Bern. in Cant. Ser. 27. Apparet virtus, arguitur; malis. Ovid.

There is no tryall of love, while we have such dispensations from God as are fewell and attractives of love.

While God smiles on us, our estate is prosperous, all things speake love and good-will from God; these are attractives to beget, and fewell to increase love. But now when God shall bring a man into the deepe, exercise him with difficulties, seeme to overwhelme him with all his waves, as *Iob* complaines; and yet for all this the soule can cleave to him, love a frovvning God as vvell as a smiling God; a correcting, as vvell as a comforting God, as *Iob* saith, *Though thou kill me, yet will I trust in thee.* Or as the Church, *Psalme* 44. 9 to the 19. All this is come upon us, and it vvas a great all, as you may see, 19.10.11.12.13, &c. *thou givest us as sheepe to the slaughter, &c. Yet have we not forsaken thee, nor turn'd our back from thy covenant.*

3. The 3 grace he tryeth is our patience. Patience is such a grace as is not tryed but by difficulties: where there is nothing to provoke or occasion impatience, there is no tryall of patience. While *Ionah* had the Goard hee was calme enough: but when the Goard was gone, hee grew

as hot as the Sun which shone upon him.

It was the Devills argument concerning *Job*, and it was true in the maine. God
Job 1. said that *Job* was a holy man, a patient man: Why but saith Sathan, What thanks to him for that? he must needs be patient, who hath nothing to disturbe his patience.

As he is the patientest, so he is the happiest man of all the children of the East; hast not thou laden him with blessings, given him what his heart can wish or desire, Children, riches, possessions, &c. Nay, and hast not thou made a hedge about him too, and fenced in all happinesse by thy providence, so that nothing can break in, to annoy and disturbe him in his happinesse.

Alas what tryall of patience is here, where there is nothing to disturbe, or annoy him?

Do but let me deale with him a little, and I will quickly sound him, give mee but commission to take away his Children, his goods, and to smite his body, and then wee shall quickly see his patience. This man who now seems so patient, will curse thee to thy face.

The mayne of his argument was this, and

and it was true in the mayne: That while all things which are fuell to patience are injoyned, while a man is in proſperitie, and hath what his heart can wiſh, here is no tryall of patience. But when a man is brought into the deep, plucked from the ſhore of his injoyments. When a man is brought into ſtraits and difficulties here will bee the tryall. And therefore doth God often carry his people into the deep as he did him, and raiſe ſtorms & troubles there, that he might diſcover his peoples patience. And when a man can now lye downe in the duſt, kiſſe the rod, juſtifie God, cleare him in all his dealings, and ſweetly accept of the puniſhment of his iniquity, when a man can by the power of Faith lay all the inſurrections in his ſoul, ſilence all murmurings, and give God the glory of his owne proceedings with him. Here is patience indeed, patience in ſtrength. That is the ſecond. 26. Lev. 41. 3. Lam. 32.

3. *Reaſ.* God doth bring us into the the deep, as to diſcover, ſo to exerciſe our graces. The deep is the fitteſt place for exerciſe: the exerciſe of our faith, love, hope, patience, the grace of prayer, &c.

Men will never caſt themſelves upon God

God, ſo long as they have any bottome to ſtand upon here below.

Therefore he brings us into the deep, that when we have no other bottome, he might be our onely bottome.

The exerciſe of faith is called a ſtanding ſtill, *to beheld the ſalvation of the Lord.* But a man will never ſtand ſtill, ſo long as he hath any friend to gadde unto. You ſee that in the Jews, 2 *Jer.* ult. *Iſai.* 30. 1. &c.

14 Exod. 13. 2 Jer. l. 30 Iſai. 1.

And therefore God doth bring us into the deep, into ſuch difficulties, wherein we can neither goe to others for ſuccour, nor others come to us, that now in this time our ſouls might find the way to heaven alone. So the exerciſe of faith is called a reſting upon God: but we will not reſt fully on him, ſo long as we have any thing elſe to reſt upon here below.

And therefore God doth break in pieces the Reeds on which we reſt, or makes them helpleſſe, and comfortleſſe to us, that we might depend alone on him.

Againe, the exerciſe of faith is called a retiring our ſelves to him, a ſheltering of our ſelves in God, flying under his ſhadow, running to him as our Tower. But this we ſhall never do, ſo long as we have any

any Bulwarks of our owne: The tower is the laſt refuge: and therefore God doth beat us out of our own Bulwarks, out of our owne meanes of proviſion, that wee might alone flye to him for ſecurity: So the excerciſe of faith is called an Anchoring of our ſelves on God: But ſo long as we finde a bortome here below, wee will never caſt Anchor upwards.

And therefore God doth bring us into the deep, the mid'ſt of the Sea, where the ſoule can find no bottome to anchor on, that ſo the ſoule might caſt anchor upwards, and reſt alone on God, who never fayled them that truſt in him. *Pſalme* 9. 10.

Thus you ſee *Jehoſaphat*, We know not what to doe; here was no bottome for him to anchor on below, a great enemy, and ſmall ſtrength to withſtand, and therefore hee anchors upwards: But our eyes are upon thee——. 2 Chro. 20. 12

To conclude, the middeſt of the Sea, it is the fitteſt place for God to tryte and exerciſe his people, and for God to ſuccour and help his people, wee ſhall bee moſt thankful, God wil get himſelf moſt glory, and the deliverance of his people will be moſt conſpicuous. If God ſhould helpe

help us on the ſhore, while we are among our other ſuccours and helps, theſe perhaps would either obſcure, or take away the glory which belongs to God in a deliverance.

But when God doth pluck us from the ſhore, bring us into the deep, above the reach of creatures to relieve us, then if God help us, he doth inherite his owne glory: we will then ſay the finger of the Lord is here.

None but a God could have diſappoynted ſuch plots, none but a God could have layd ſuch ſtormes, none but hee could have wrought ſuch deliverance for us.

1. *Uſe* Thinke it not much to goe downe into the deep; It is a place God chuſeth for the demonſtration of thy graces, and declaration of his own mercy.

Wee had never knowne *Abrahams* faith and love, *Davids* piety, *Jobs* patience, *Pauls* courage and conſtancy, if they had been ever upon the ſhore, if God had not ſometime brought them into the the deep.

Nor ſhould we know either our ſinnes or our graces, if God did not ſometimes bring us upon exerciſes.

Haſt

Hast thou been in the midst of the Sea? hast thou been in the deep. 1. The depth of temptarions. 2. Of desertions. 3. Of outward trouble? And hast thou cleaved uoto God? hast thou justified him? hast thou loved him? hast thou had experience of thy graces? have they abidden tryall? Here is something to evidence the truth of thy graces to thee. Difficulties are exercises, and abiding difficulties are experiences to us of the truth of our graces. Thats surely ours which hath abiden temptation. There is no judging while you are on the shore, the tryal is when you come into the deep, one experience fetched out of the deep, will tend more to thy establishment, than many promising evidences never put to the tryall: The deep demonstrates, the truth of thy graces.

And it declares the riches of Gods mercy. God takes delight to put forth himselfe in desperate cases. In such cases his mercy will be most visible, his people most thankfull, and deliverance most welcome.

We should never have the experince what God can doe, if we did not see what man cannot doe: you should never know

the

the mercy of God, if you had not experience of neceſſities above man.

(k) And as *Bernard* ſaith of ſinne, I may better ſay of our neceſſities, happy neceſſities that occaſions the reliefe of ſuch a God, who takes occaſion, not only by trouble to helpe us, but by the inlarging of our trouble, to inlarge our deliverance. If greatneſſe of ſinne might be uſed as an argument for mercy, 25 *Pſalme* 11. Pardon my iniquities, for they are great, much more greatneſſe of trouble.

But we come to the ſecond particular, wherein their danger is expreſſed, as yet this is the leaſt. The ſecond is in theſe words.

[*Toſſed with waves.*]

(l) A perfect Embleme of the Church of God. A ſhip upon a troubleſome ſea toſſed with waves. (m) The world is fitly compared to the Sea, for the moſt part ſtormy, (n) though ſometimes it is more quiet and calme, as the Apoſtles for ſome hours ſailed on a calm ſea, yet alas theſe are but reſpits, ſome *Lucida intervalla*, (o) Some few hours breathings; their conſtant ſayling is on a troubleſome ſea, toſſed with waves.

[*Toſſed*

k Fælix culpa quæ talem meruit redemptorem. Bern.

l Vita noſtra, κοπὸς καὶ πόνος 91 Pſlm. 10. Chriſtianus Crucianus-m Vt Mare ſic mundus ſemper fervet Chem. Ut Diſcipuli, ſic Chriſtiani habent ſua turbida & Lucida intervalla.

n 2 Cor. 7. 5.

o Interdum breves inducíæ piis conceduntur, ſicut Apoſtol. hic ad pauculas horas tuto mari navigant ſed brevis temporis ſeculitatem, mox ingentes adverſitates excipiunt, Chem.

[*Tossed with waves.*]

Their condition set downe in briefe here, is more largely set downe in the 107 *Psalme 26. verse.* When he raiseth stormy winds, and lifteth up the waves, they mount up to heaven, they goe down againe to the depth, their soule is melted because of trouble, they reele too and fro, and stagger like a drunken man, and are at their wits end: here is the comment upon these words; *tossed with waves.*

But yet the (*p*) word here, is a word of large expression; some read it (*q*) vexed and afflicted with waves, (*r*) some racked, and tormented with waves, (*s*) some as we render it tossed with waves.

It is a word used for the most exquisite torments and paines.

(*t*) Sometime for the throwes and pangs in travaile.

(*u*) For the torments inflicted on the wicked servant.

(*w*) Nay, for the torments of hell, and hell it selfe.

All which sets out the greatnesse of the trouble & danger they were in, which speaks thus much to us.

Doctr. That there is not so much evill in the greatest trouble and affliction,

as

p Βασανιζόμενον ὑπὸ τῶν κυμάτων

q Syrus interp. vexata cruciata. Arab. agitata respondet Hebræo שנים

r Βασανιζόμενον, huc illuc raptatum, metaphora ab iis sumpta, a quibus per tormenta aliquid extorquetur; qua etiam ratione Gallice tempestas maris tormente dicitur. Beza Annot. in loc.

t 12 Revel. 2. Βασανιζομένη τεκεῖν.

u Hec æas delivered up, τοῖς βασανισταῖς ὑπάρχων ὁ βασάνοις. 16 Luke 23. 14 Rev. 10. 20 Rev. 10.

as there is good in the leaſt tryall, and exerciſe of our graces.

The Diſciples underwent a great deale of trouble upon the ſea: but had all this been a greater evill, then the exerciſe of their graces a good, Chriſt would never have ſuffered the one for the other.

We wonder ſometime that God ſhould bring his people, ſuch as hee loves, into ſtraits and difficulties: But you ſee God may do it for the exerciſe of your graces, the leaſt exerciſe of which will weigh downe all your trouble, 1 *Pet.* 1.7.

If God did not exerciſe our graces, we ſhould ſuffer them to ruſt; and grace is then moſt lovely, when it is moſt in motion and exerciſe; God ſuffers us often to be toſſed, becauſe wee doe not toſſe our ſelves; he ſuffers others to ranſack and rifle us, becauſe wee doe not rifle our own hearts; he ſuffers Sathan to winnow us, becauſe we neglect to ſift our ſelves.

Therefore doth God exerciſe us with variety of difficulties, that we might exercise our ſelves. Againe it ſayes thus much to us:

2. *Doct.* God doth ſometimes put his people to a leſſer trouble for their greater good.

The

The Phisitian makes his Patient a little sick for his greater healh: The Chirurgeon puts us to a little paine for a greater ease. God takes liberty with the outward man, to doe good to the inward man. 1 *Cor.* 11. 22. You are chastised of the Lord, that you might not be condemned with the world.

That you might not love the world, he suffers the world to hate you: that you might be crucified to the world, he suffers you to bee crucified in the world: therefore doe you meet with many afflictions in the world that you might not be condemned with the world. As there is a curse hid in the best things to wicked men, a curse in their health, their gold, silver, &c. so there is a blessing hid in the worst things to Gods people; a blessing in poverty, sickness, death it selfe. Hee hath said, *All his wayes are wayes of mercy*; and hee will never depart from us from doing us good. 25 Psalme 16 32 Jer. 40.

As God makes one evill the punishment of another to wicked men, so hee makes one evill the cure of another to his owne people. The Physitian orders poysons to usefull purposes: So God those things which are evil in themselves,

to the good of his owne people.

The Leproſie on *Naamans* body, was was an occaſion of the cure of his Leprous ſoule: if his body had not beene Leprous, his ſoule had not been waſhed. How many that can ſay, I had not been ſo rich in grace, if I had not been ſo poor in gold? I had not been ſo ſound in ſoul, if I had not been ſo infirme in body? If I had not loſt ſo much of the Creature, I had not got ſo much of Chriſt.

Uſe. And this ſhould teach us a leſſon of patience under all Gods exerciſes, it is but the putting of thee to a little paine for thy greater eaſe; a little trouble for thy greater comfort; a little ſorrow for thy greater joy. All Gods ſad paſſages of providence to you (*x*) they are for medicine, not for ruine; they are for health, not for death. Happy that ſickneſſe which occaſions health, that ſorrow which bringeth joy, thoſe croſſes that end in comforts, &c. for our light afflictions which are but for a moment, we have an eternall weight of glory.

Thus is there an expedite in all Gods ſad paſſages of providence to his owne people: as he ſaid to his Diſciples, *It is expedient for you that I goe away.* It was ſtrange

x In medelam non in ruinam, in ſalutem non in mortem. Aug. Unde plangis caſtigatio non damnatio, &c. Nihil in fælicius fælicitate peccantum qua pœnalis nutritur impunitas. Aug.

strange that the best of Creatures should stand between man, and the best of comforts: So it did there, the humanity of Christ was the best Creature that ever God made; yet this was the vayle, the Cloud, that hindred the better comforts: *If I goe not, the comforter will not come.*

(y) There is a chastising mercy, and a sparing Iustice. God doth exercise one to wicked men, when they goe on in sinne and he doth (z) not punish them for it, as you see in the 4. *Hos.* 14. (a) And by this they are hardned, they are blinded, they grow desperate in sin: Because sentence against an evill worke, is not executed presently; therefore the hearts of *the sons of men, are fully set to doe evill,* 8 *Eccles.* 11.

(b) But the other, *viz.* his chastising mercy, he doth exercise towards his owne People: They are chastized of the Lord, that they may not bee condemned with the world.

(c) This is our comfort, when God puts us to a lesser trouble, it is for our greater good.

There is yet something more doth offer it selfe to us.

y Misereordia puniens justitia parcens.

z Deus irrascitur cum peccantem non punit.

a Væ illis quorum ultio reponitur infuturum ubi non est virga, ibi venit maleus.

b Unus filius sine peccato, nullus sine flagello.

c quamvis non bonum, tamen in bonum, & in majus bonum.

He doth not say the ship was drowned with waves; but it was tossed with waves: It was tossed, but it was not drowned: whence, in an Allegory,

Ecclesia quam vis potest turbari, tamen non potest mergi. premi non supremi, &c.

Doct. Though the Church of God may be tossed with waves, yet it shall never be swallowed up of the waves.

Christ may suffer the ship of his Church to be tossed upon a troublesome and tempestuous sea, yet hath hee care of its safety, it shall never be swallowed up of the waves: Tossed it is often, never drowned; It was in danger, tossed if you will in *Ahabs* daves, when they digged downe the Altars, slew the Prophets, set up the worship of the *Sidonians*; insomuch, that *Elisha* thougt he had been alone. But yet though tossed, it was not drowned, God had then seven hundred in Israel *that had never bowed the knee to Baal.* I might instance in the times of *Antiochus*, who *entred the Temple at* Jerusalem, *burned up the Books of* Moses *and the Prophets, proclaimed feasting and ryot in the Temple of God, and put to death all that would not renounce their Religion.*

It was tossed in the times of the ten bloudy Persecutions, began under *Nero*, when *Peter* and *Paul* were beheaded; and

and continued under *Dometian*, when *John* was banished into *Patmos*, and so carryed on for divers Emperours more. * When the whole world did swim with the bloud of innocent Martyrs: yet at that time God did not only preserve, but (*e*) increase his Church; insomuch, that *Julian* left off to persecute Christians as his predecessors had done, (*f*) not out of mercy, but out of envy; because he saw the more they were afflicted, the more they grew.

* Quo tempore universus orbus sacro martyrum cruore infectus.

e Sanguis Martyrum semen Ecclesiæ.

f Non ex misericordia sed ex invidia.

And from him wee might goe downe, and see the Church still upon a troublesome stormy sea, but tossed, not drowned. It was but like *Noah's* Ark on the waters; or *Moses* Bush on fire, not consumed; like the Sun under a cloud, all its glory vayled and hid under troubles and persecutions. But our hope is, that God is making his Churches glorious in the earth, that he will give inlargements for our straits, comforts for our troubles, & that he will make the inlargements of his people, as visible as their straits have been.

g Impellere possunt, sed in totum prosternere non possunt, erudeliter me tractare possunt, sed non extirpare, dentes nudare sed non devorare, occidere me possunt, sed in totum me perdere non possunt. Luther.

Vse. If so? Let wicked men cease to attempt any thing against the Church and People of God: (*g*) It is but labour in vain, they shall never attain what

what they ſeem to ayme at, the ruine of the Church of God. Hee hath ſaid 12 *Zach.* 3. That *hee will make his Church a a burthenſome ſtone, they that lift at it ſhall be cruſhed by it, though all the Nations of the world ſhould bee gathered together againſt it.* St. *Jerome* on this place ſaith, that in *Jeruſalem they had at the gates of the City a great ſtone, which men, to trye their ſtrengths, did lift at; and if they attempted it, & were not able to lift it, they hurt themſelves thereby.* Such a ſtone wil God make his Church. We know the Peece overcharged, ſtrikes not downe that a man ayms at, but rather he himſelf is ſtrucken down with its own recoyle: Hee that ſhoots againſt the Church, ſhoots in a Peece o're-charged, and ſhall be ſure to be ſtruck downe with its own recoyle.

Pharaoh followed the children of *Iſrael* ſo long, till at laſt hee was over-whelmed in the waters.

Julian lifted ſo long at this ſtone, till at laſt it fell upon him, and cruſhed him to powder. Aſſure your ſelves you ſhall but make rods for your owne back, you ſhall but pave a way to your own deſtruction; you ſhal but dig pits to bury your ſelves in, twiſt cords to bind your ſelves with-

wituall. *No weapon formed againſt thee ſhall proſper; and whoever riſeth up againſt thee ſhall fall for thy ſake.* Again, *they ſhall bee covered with ſhame that warre againſt Sion, &c.* Read 4. *Mic.* 11, 12, 13. And 43. *Iſa.* 3, 4. *I will give men for thee, and people for thy life.*

4 Mic. 11, 12, 13. 43 Iſ. 3, 4. &c.

And therefore as *Pilates* wife ſaid to her husband, *Have nothing to do with that juſt man*; ſo I to thee, have nothing to do, by way of injury, with the Church of God, &c. But we will now come to the third particular of this danger.

[*The wind was contrary.*]

Here is the next cauſe of their troubles; *The wind was contrary.*

Doct. Contrariety is the ground of all ſtorms. Contrary ſpirits will ever cauſe tempeſt.

That which raiſeth ſtormes betweene God and man, between man and himſelfe, between one creature and another, it is contrariety. Take away contrariety and take away ſtormes. The way to have a calme ſea is to ceaſe the winds: ſo the way to have calmneſſe in the Church, in the ſtate, is to take away contrariety. The Deciſions of the hand, are but the fruits of the differences in the heart. The diffe-

rences of mens judgements, doe ever raise differences and troubles without.

If men were all of one mind, they might be all of one heart, and all would row the same way: but this is a happinesse not to be expected, though prayed for, till the fourth watch when Christ shall enter the ship; but yet allowance for differences, may prevent stormes. A faire Latitude for differences may procure love, prevent troubles, where the contrary indangers tempests, &c. But why should this cause stormes? me thinks if wicked men will not goe to heaven themselves, yet they should let them alone that would go. Indeed they say they would goe to heaven too, but they would not goe your pace: they will not overgoe the world, their pleasures, profits, this is too fast: what needs such haste: and therefore rather than mend their owne pace, they would take them away that goe before them.

When they see others to walk in a more spirituall and holy way than themselves, they are cast and condemned in their own thoughts, that their way is not good, and having no desire to come up to them, and to the rule, thereupon they hate and persecute those that goe before them.

And

And if I mistake not this was the cause of the first Murther that ever was, 1 *John* 3. 12. *Caine* was of that wicked one who slew his Brother, and wherefore slew hee him? Why saith the Apostle, *Because his owne Workes were evill, and his Brothers good.* It was not because God respected one, and not the other: for God tells him, 4. *Genesis* 7. *That if hee would doe well, he should be accepted too: but it was because his owne workes were bad, and his Brothers good.* But could this be a good reason? were his Workes bad? Why did hee not mend them? was this any cause to kill his Brother? This was the cause: His Workes were bad, and hee was convinced of that, both by *Abels* practise, and *Gods* different acceptation: And because hee had no mind to mend them, therefore he would kill *Abel*, hee would murther him that went before him, that his Conscience might not bee continually condemning and tormenting of him, for that which he had no mind to mend. 1. John 3.

And you have the like in the Scribes and Pharasees, set out in the Parable of the Vineyard and Husbandman, they had

had Gods Vineyard, were the husbandmen in the Church, but they would yield no fruit: God ſends to them over and over, they beat and miſ-uſed the Meſſengers. At laſt God ſends his Son, with this ſweet expectation; *Sure they will reverence my Sonne*, though they have perſecuted and killed the Prophets, yet my ſonne ſhall find other acceptation of them; ſure they will receive my Sonne. But marke now their Spirits, *This is the Sonne, ſay they, come let us kill him, that the Inheritance may be ours.*

Luke 20. 16, 11, 12.

13. verſe.

14 verſe.

You know it is a Parable, the Vineyard is the Church, the ordinances and the fruit which God expected, was holineſſe, and ſutable obedient walking: The meſſengers that God ſent to call to them for it, were the Propets, who called them to obedience and holineſſe. But becauſe they deſturbed them in their way, and would not ſuffer them to live as they liſt, therefore they miſuſed them, perſecuted, killed them: Laſt of all, God ſends his ſonne, and then they ſay, *This is the heire, let us kill him, and the Inheritance is ours*: Then the day was theirs, they might ſinne without check, con-

controule, they ſhould bee diſturbed no more, they ſhould doe their will and none ſhould check them, here was the reaſoning of their heart.

To theſe heights in ſinning doth a ſinfull heart carry men at laſt.

Sinne will never reſt, till it hath turned a man all into ſin, deviliſhed men; you ſee how many there are that ſin away, nor onely a forme of godlineſſe, but their moralities, nay even their naturall Conſciences; ſinne will ſpend at laſt upon the main ſtocke, and eate out the very naturall principles of men.

There is yet another thing which offers it ſelfe to us from this.

The end of the ſecond Sermon.

[*The winde was contrary.*]

HAd (*h*) the winde been contrary before, either they would not have set out to sea, or if they had, yet they might have returned back: but it is not contrary till they come into the midst of the Sea. And indeed there seemes to be a mercy in it.

(*i*) These seas were narrow and strait, being but a few miles over, and the night was darke, and had they had a wind for them, it might have hazarded them, and dashed them against the rocks: and therefore it was lesse for their danger. that the windes were contrary, though it was more for their exercise.

It is better to be in a tempest upon the midst of the sea, then to have too strong a gale for us to drive us on the shoare. A mans harbour may sometimes be more dangerous

h Si maturius ventus contrarius exortus fuisset mox se ad portum recipere potuissent, &c. Chem.

i Hic lacus juxta Plin. l. 5. latitude. 6. mil. longitud. 16. mill. juxta Joseph. l. 3. 100 stadia in longitud. 40. stad. in latitud. Stadium est octava pars miliarii, &c.

dangerous then the ſea. A man may as well come too ſoone into his harbour, as be kept too long upon the ſea; many have been loſt at harbour, who have been ſafe at ſea. A tempeſtuous ſea is not ſo dangerous, as an unſafe harbour. It ſpeaks thus much.

Doct. God may be working our preſervation, when we think he is working our deſtruction: or that which we ſometimes think to be in judgement, may yet be in greateſt mercy. It was ſo here ——

The Whale that ſwallowed up *Jonah*, was a meanes to bring him to ſhore; and that trouble which we think oftentimes will ſwallow us up, may be a meanes to bring us to our harbour.

There is no judging of Gods heart and purpoſes, by his outward proceeding of providences in the world. By thus judging, wicked men undoe themſelves, and Gods people afflict themſelves.

Gods outward proceedings may be good, when the purpoſes of his heart are evill to a man; againe, they may be ſad, when his purpoſe is good, * *Ier.* 29. 11. I know the thoughts I think to thee, they are thoughts of peace and not of trouble, to give thee at the laſt an expected end, but

* Jer. 29. 11.

but yet at this time they were in captivity, his preſent proceedings were ſad to them.

It is our wiſdome to ſhut our eyes to works, and look to the word, to look upon promiſes and not upon providences, this is to live by faith, and not by ſenſe. But of this more afterwards——

We are now come to the fourth particular, wherein their danger is expreſſed, and their trouble heightned.

Christ was abſent.

Mat. 8.24,25. We reade in *Matth.* 8. 24. that the Diſciples were on the ſea, a tempeſt aroſe, and they were in great danger; but then Chriſt was in the ſhip, who preſently rebuked the ſtorme: but here Chriſt was abſent: well might they think had Chriſt been here, he would not have ſuffered this ſtorme to have riſen; if he had ſuffered it, yet he would quickly have laid it. But what ſhall we do now Chriſt is abſent? Give me leave to commend two or three inſtructions from this. One is *Zuinglius*.

(k) Abſente Chriſto, nil niſi turbatio, Chriſto preſente omnis motus ſedatur. Zuing. in loc.

Doct. There is nothing but ſtormes to be expected, where Chriſt is not in the ſhip. (k)

If Chriſt be not in a Family, in a City,

ty, in a Kingdome, Chriſt in his grace, Chriſt in his truth, in his worſhip, in his ordinances, you muſt looke for ſtormes.

It is ſaid in *Iudges* 5.8. *They choſe new godi, and then was war in the gates.* Where there is ſin you may looke for a ſtorme. Sin like vapours, ſent up into the middle Region of the Aire, which though you heare nothing of it for a time, all is quiet; (*l*) yet at laſt it comes downe in a ſtorm.

l Vbi non eſt gratia, ibi non eſt pax.

Where on the contrary, *The fruit of righteouſneſſe ſhall be peace, and the effect of righteouſneſſe ſhall be quietneſſe and aſſurance for ever, Iſay* 32.17. As many as walke according to this rule, *Peace be upon them, and upon all the Iſrael of God, Gal.* 6.16.

Iſay 32.17.

m Pax non habitat ubi Chriſtus non regnat. Ber.

Chriſt is a Prince of peace, but he is a Conquerour firſt: (*m*) where Chriſt doth not conquer and reigne, there looke for no peace; no peace with God, no peace with man, no peace with conſcience; (*n*) unleſſe ſuch a peace as wicked men injoy, which is the peace of the devill, not the peace of God; the ſtrong man keeps the houſe, and all is at peace, but it is the peace of the devill; not the peace of God.

n Conſcientia quadruplex.
1 Conſcientia bona, non quieta.
2 Conſcientia bona & quieta.
3 Conſcientia neque bona, neque quieta.
4 Conſcientia quieta, non bona, &c.

Vſe. Let it teach us then as ever we deſire

desire peace, peace in conscience, peace in the Church, &c. to get Christ into the ship, and he will allay all stormes. Assure your selves these stormes will never be laid, till Christ be admitted into the ship, till Christ reigne; till Christ in his truth, worship, grace, doe reigne among us. (o)

A second thing which is observable.

Doct. That the absence of Christ from the soule in trouble, makes sufferings unsufferable, and troubles intollerable.

As the presence of Christ in his grace, in his comforts, doth inable the soule to undergoe the greatest calamities, (p) even to smile upon the face of dangers, and check the terrors of death: (q) It gives inlargement to the soule in straits, comfort in trouble, liberty in prison, ease in bonds, life in death. You see in *Daniel*, the three Children. *Paul* and *Silas*, *Stephen*. So the absence of Christ will be intolerable in any sad condition. Oh what a misery is it for a poore soule to be in sicknesse, danger, death, and for Christ to be absent from the soule!

Use. Let us then in all our sad conditions get Christ present with us; get him but present with you in his grace, and he will

o Fluctibus agitantur conscientiarum, & ventis contrariis tentationum vexari necesse est, qui Christum in navi secum non vehant. Pareus.

p Malim presente Christo esse in inferno, quam absente Christo in cœlo. Luther. in Gen. cap 30.

q Beati soli sunt cum illo, qui beati esse non possunt nisi in illo. Bern.

wil never be absent from you in his comforts in the time of need. Who is able to comfort us in the midst of all discomforts; (r) Christ is more able to give comforts without creatures, nay, in the opposition of all created comforts, then the Sun to give light without Stars. Can the Sun give light without Stars? and cannot Christ give us comfort without creatures, nay in opposition of all created comforts.

r Quid si sine domo, & non sine domino, sine veste, si non sine fide, sine cibo, & non sine Christo. Fulgent.

Againe, Christ was absent; yea, but Christ was with them in Spirit, though he was absent from them according to the flesh: had they had faith enough, they had seen Christ present, even in his absence.

Doct. When Christ is absent to the eye of sense, yet a beleever may conclude him present, and see him by the eye of faith.

He hath promised never to leave us nor forsake us, * 13 *Heb.* 5. There are five negatives to make it firme to us; I will not, I will not leave thee, neither not, not, forsake thee; or, neither will I by any meanes forsake thee. He hath said, when we passe through the waters, he will be with us, that the flouds shall not drowne

* οὐ μή, οὐκ, οὐ μή

us; when we paſſe through the fire he will be with us, that the fire ſhall not burne us.

He will be with us, 1 To counſell us in our ſtraits; 2 To ſupport us in our ſorrowes; 3 To comfort us under croſſes; 4 To ſanctifie all our troubles to us; 5 And at the laſt to deliver us out of all. (t) and thus we may conclude him by faith, when we are not able to diſcerne him by ſence.

t Vidimus Chriſtum in promiſſo lumine ſpirituali, quando non in præſentia lumine ſenſibili.

If the Sun were here below, we ſhould be deprived of the benefit of it; every mountaine, every hill, every houſe, would deprive us of the light and comfort of it. But being now above all theſe, we enjoy the comfort of it.

While Chriſt was here in the fleſh, he was as the Sun here below, every thing did hinder us of his preſence and comfort, if he were preſent in one place, he was abſent from another; but now being in heaven, he can diſplay the rayes and beames of his gracious preſence into all places.

Vſe. Chriſtians learne to ſee Chriſt by the eye of faith, when you cannot behold him with the eye of ſence; labour to ſee him in a promiſe, when you cannot

not behold him in his preſence; when the eye of ſence is put out, go to a promiſe and behold him there.

Thou art in temptations, in deſertions, and thou canſt not ſee Chriſt by the eye of ſence, but thou maiſt conclude him preſent by faith, preſent I ſay in his grace, though thou want the preſence of his comforts.

The cloud may hinder the light of the Sun from our eyes, but it cannot take the Sun from the ſky, it is there though it do not appeare. Chriſt may ſeemingly be gone, when yet he is really there; and it muſt be your wiſdome to live by faith, when you cannot live by ſence, to ſee him with you by his grace, when you cannot behold him in his comforts.

But we will paſſe this.--- There is one thing more that I would preſent to you from the wholetryall, which you ſee is heightned by ſevetall gradations, they were in the midſt of the ſea, and in the darke of the night, nay and toſſed with waves, the winde was contrary, & Chriſt himſelfe was abſent: here is wave upon wave, trouble upon trouble. It tels us thus much.

Doct. That God doth not only ſuffer

his people to be brought into straights, but he doth heighten their straights, and raise up their difficulties higher and higher, before he do deliver them.

It is plaine here, and also in the stories of Israels troubles in Egypt: their troubles were great before, (u) but they were heightned before God delivered them. Insomuch, as they looked upon the beginnings of their deliverance as bad as the worst of their sufferings; and were rather content to be in their former slavery, then to indure the paines of a deliverance. But yet though they were higher, they were not at the height, till they came to the Red Sea, when a sea before them not to be passed, an inraged enemy behinde them, not to be resisted & mountaines on each side them that they could not tell what to doe, whither to betake themselves, which was the rise of their deliverance. (a) God useth to take a rise of deliverance from the lowest step of his peoples sufferings.

u Quo proprior est salui, eo magis pericula crescere sinæt. Chem.

a Quando ad ἀκμὴν perventum est, tum Christus salvator adest. Chem.

Read but the stories of *David*, of the Jewes in re-building the Temple, and you shall see the truth of this; that God doth heighten the troubles of his people before he do deliver them. And this God doth,

Reas. 1.

Reas. 1. To heighten our graces: your faith, not your feare, your hope, not your discouragements. (*b*) As difficulties do arise, so should the faith of Gods people rise too. As it was with *Noahs* ark, the waters rose higher and higher, and still as the waters arose, the Ark arose; the waters never arose above the Arke. (*y*) So should it be with a Christians faith, as troubles arise, so our trust should arise, no difficulties should arise above our faith: if God have weakned the arme of flesh, we should strengthen the arme of faith; if he have shortned us in the reliefe of creatures, we should strengthen our selves in our relyance and rest upon God.

(*b*) In veris Christianis crescit amor fidei, quantum ipsa pericula crescunt. Chem.

(*y*) Non cogitandum quantum sit periculum in quo agimq; aut quid vires nostræ possint sed quid is cui fidemus possit. Cartw.

It is our sin, we are too high in successes, and too low in losses; we are too big when things go well, and too little when things goe ill; and it must needs be so; men that are proud in successes, will be as base in losses.

This is the nature of faith; it makes us nothing in our selves when things go well, and it makes us all in God when things go ill. Nothing should pose our faith, but what poseth God; if there be any thing too great for God to doe, then

there might be something too big for us to beleeve: but so long as there is nothing above his power and love to doe for his people, why should there be any thing above our faith, to beleeve God will doe for them? It is better to dye over-hoping, then over-fearing; though we had no incouragements from below, yet we have enough from above.

We have incouragements, 1 From Gods name, (a) every name of God speaks incouragement. 2 We have incouragements from Gods Attributes, his Power, Wisdome, Mercy, Justice, &c. Every thing in God speakes incouragement to faith, because every thing in God is for the good of his people. 3 We have incouragements from his covenant, his promises to us: where can you look and not finde something to speak incouragement to you. 4 You have incouragement from the experience of Gods dealings with others of his people, nay from the experience of his dealing towards our selves. Enough, enough, to hold up our hearts. Though there be weakness below, yet there is strength above, though a famine on Earth, yet there is no dearth in Heaven, as the Nobleman thought.

(a) שם nomen magnum, gloriosum appropriatum, existentiam omnibus promissis suis adhibens אלשדי ex אל fortis & pronom ש qui, & די sufficiens hinc אל שדי Deus omnipotens, sufficiens ad omnia præstanda, in se, & a se, sufficientiam, & abundantiam omni modum habens, Sufficiens absque alicujus ope, Ad opem conferendum, ad suos protegendum, ad promissa servanda & explendos defectus omnium.

Infinite

Infinite power and infinite love cannot be posed. It is a kinde of limiting Gods power, and taking away the Almighty, not to rest upon God in the greatest of difficulties.

He is not only the God of the Vallies, but of the Hils also. He is not only able to helpe in the lesser, but in the greatest difficulties. You can never swell a difficulty above the power of God; you can never be so low, * but everlasting armes are able to relieve you. * Deut. 33. 27

You read in *Zach.* 8. 6. God had promised them deliverance, but it was almost above their faith to beleeve it; they thought it almost impossible, that ever those dead bones should live. But saith God, *Because this is marvellous in your eyes, is it marvellous to me, oh house of Israel:* things wonderfull to you, are familiar to me; things marvellous to you, are yet easie to me: *My thoughts are not as your thoughts.*

God would not that any difficulty should rise above our faith; this were to raise a difficulty above God himselfe: he would have our faith rise as the trouble riseth. And therefore he doth heighten our troubles, that he might highten our

faith; which indeed if it once worke and bottome on *God*, there is no difficulty can rise above it, &c.

Reas. 2. God doth heighten our difficulties before hee doth deliver us, to heighten our duties; hee heightens our troubles to heighten our prayers.

(*a*) The greater our straights, the greater should be our inlargements; the greater our difficulties, the more earnest and fervent should be our prayers.

a Quo profundiores angustiæ, eo profundiora suspiria. Mol. in 130. Psal.

Difficulties doe mightily quicken the soule to duties; God saith so, *Hosea* 5. 1. *In the time of their affliction, then they will seek me early, me diligently.* Then will the soule wrestle with God, by the strength of faith, of Christ, of promises, &c. *Jacobs* prayer in his great straight, is called a wrestling with *God*.

See the stories of *David*, of *Hezekiah*, of the Church in *Hesters* time, *Jehosophat*, &c. they were in great straits, and their prayers were wrestling prayers.

Difficulties are to grace as the bellowes to the fire, to intend it, and make it burn more vehemently; then will the soule pray more fervently, with more extension and intention of spirit; and will joyn teares with prayers, humiliation with supplication

supplication, as you see in *Hesters* time, *Nehemiah*, *Ezra*. And now doth the soule gather up arguments from God, from his promises, attributes, from the miseries of the Church, &c. and the strength, insolency, and pride of the enemy to wrestle with God, &c. Therefore doth God heighten our difficulties, that he might heighten out duties.

Reas. 3. God doth heighten our difficulties, that he might heighten our deliverances. So much as comes into a trouble to heighten that, so much shall again come into a deliverance to increase that. (*b*) The water ariseth as high as it doth fall low: we say, The lower the ebbe, the higher is the tyde. God will make the rises of his people proportionable to their castings downe. The lower the foundation, the more high and eminent will be the structure; a shallow foundation will serve the turne for an ordinary structure; but he that goes about to raise an eminent structure, layes his foundation low. The same proportion God observes in difficulties before, the same will he observe in deliverances afterward: The darker the morning, the cleerer will be the day; the sadder the Week, the more joyfull

b Aqua in quantum descendit, in tantum ascendit.

joyfull the Sabbath. When the Children of Iſrael came out of Egypt, you ſee how their difficulties were inlarged; but if you read the ſtory, you ſhall find, what ever came in for an addition to their trouble, came in alſo as an addition to their deliverance. The power, greatneſſe, rage and malice of the Adverſary in purſuing them unto the Red Sea, was a great heightning of their difficulty, and you ſee it was a great inlargement of their deliverance, by this meanes they were rid of all their enemies at once. If their ſtraits had not bin ſo great, their inlargements had not been ſo glorious. God delights to make the inlargements of his people as viſible as their ſtraits have bin.

Joſh. 9. 1. 2. Joſh. 10. 3, 4, 5, 6, &c. The like you have in the ſtory of the five Kings, *whoſe hearts God hardned*, ſayes the Text, to come out againſt *Joſhuah*: it muſt needs be a great heightning of their difficulty, when five potent Kings of Canaan united all their power and forces together againſt them; but you know, it was as great a heightning of their deliverance, for by that meanes they had all their enemies ſlaine at once, ſtrook off at one blow.

[illegible] 4. 11. 12, 13. You may reade the like in *Micha* 6. 12,

12,13. And now many Nations are gathered together against thee, O *Sion*, that say, Let her be defiled, let our eye see her glory, but they know not the thoughts of the Lord, for he shall gather them together as sheaves unto the floore: Arise and thrash oh Daughter of *Sion*, &c. Where you see Nations, and many Nations, and all these gathered together against one *Sion*. Here was a difficulty heightned: but you see, though their thoughts were the ruine of *Sion*, Gods thoughts were the ruine of themselves. And God inlarged the difficulty, for the inlargement of their deliverance.

Reas. 4. God doth heighten the difficulty of his people, to heighten his owne glory, the glory of his wisdome, power, mercy, faithfulnesse.

As Christ answered concerning the blinde man in *John* 9.9. When they asked, whether it was for his sins or his parents, that he was borne blinde, Christ answers, *For neither, but that the workes of God might bee made manifest in him*, that is, that the power, mercy, & glory of God might be made conspicuous in the healing of him. And for the same reason doth he raise the difficulties of his *Church*.

You

You reade an excellent passage to this purpose in the *John* 11.4, &c. *Lazarus* sisters sent to Christ, to tell him, that their brother was sicke, and intreat him to come downe and heale him: Christ answers, *This sickneſſe is not unto death, but that the glory of God might be revealed, and manifested.* And mark now the way that Christ takes to advance his glory, Verse 6. *When hee had heard,* saith the Text, *that he was sick, he abode two dayes still in the same place where he was.* One would thinke this a strange passage; hee should rather have gone presently, and have recovered him. But this was now the way Christ took to advance his glory; he doth not only suffer him to be sick, but to dye of his sickneſſe, nay, to be buried, and to lye in the grave foure dayes: and thus lets the difficulty go beyond the power of man, that the power and glory of God might be more visible and manifest: as he tels us in the 15. and 40. Verses.

You have the like also in *Luke* 8. from the 41. to the 49. Verse.

Speciall cures wins more glory to the Physitian, then many ordinary cures: so speciall deliverances brings God more glory,—— &c.

God

God is lost in smaller Deliverances, when yet he is visible and conspicuous in greater. In such men will be forced to say, none but a God could have done these things for us.

Thus doth God heighten our difficulties, to heighten his own glory.

5. *Reas.* God doth heighten our difficulties before deliverance, that hee might heighten our prayses, our thankfulnesse for a deliverance.

God is very desirous of the prayses of his Saints: as he doth bathe himselfe in their teares, so he doth delight himselfe in their joyes: hee loves to heare their praises as well as their prayers.

And therefore doth God bring us into straits, and heighten our straights, that being delivered, we might be more inlarged with thankfulnesse.

Moses difficulty at the Red Sea, did furnish him with matter of prayses, when hee was come to the shore, 15 *Exodus who is a God like to thee? glorious in holinesse, fearefull in prayses, doing wonders,* 11 *verse.*

Nothing doth so much swell a mercy, as our necessity of it: God is forced to make us the more miserable in pressures, that

that wee might be more thankfull in deliverances.

These with many other might be named. To conclude this:

Let us not bee cast downe, nor discouraged, though God doe bring us into straits, yea and heighten our difficulties too: It is the usuall way which God goes in the deliverance of his people.

Quando urgentia mala expulsurus sit, tum graviora inducat. Chrif.

All these are but the buddings and presages of future deliverances.

Gravissima certamina & periscula, sunt certissima nuncia liberationis, sunt veluti indices vicinæ liberationis.

Let but the heightning of our difficulties, heighten our faith, our graces, our duties, and you shall see they shall be all the heigtning, and inlargement of our deliverance. But we will reserve our selves for the further application of this till afterwards, &c.

We will now come to the next verse, which is the dawnings of the morning of comfort after a darke and stormy night.

25. Ver. 25. Verse. *And in the fourth watch of the night, Jesus went unto them, walking on the Sea.*

In the former verse you had the danger and distresses the Disciples were in. In this we have Christs addresses to relieve and help them. 1. He

And this is ſet downe in foure particulars.

1. He takes a veiw of their danger and trouble.

2. He goes out to help them: *He went unto them.*

3. We have the manner: *Walking on the Sea.*

4. The time, and that is, *In the fourth Watch.*

We will begin with the firſt, though not expreſſed in the Text, yet you ſhall finde it in the 6 *Mark.* 48. He ſaw them on the ſea toyling and rowing, he takes a view of their danger before he went out to deliver them.

Doct. Chriſt doth ſee and take notice of us in our greateſt afflictions.

Chriſt here ſaw the Diſciples in their great danger: had they known that Chriſt ſaw them, that hee tooke notice of them, it would have comforted their heart under their great affliction, this wee know, though it was hid from their eyes, that Chriſt takes notice of us in our great afflictions. 5. *Exod.* 7. And the Lord ſaid (*e*) *I have ſeene, I have ſeene:* that is I have (*f*) throughly ſeen the affliction of my people in Egipt, and have heard their cry.

(*e*) Penitus perſpexi.

(*f*) Deus bonos non negligit cum negligit.

David

David had many afflictions on him, 56. Psal. 9. (g) *Thou tellest my wanderings, and puttest my teares into thy bottle.* God takes notice of every step which *David* trod in the wilderness. 31. *Gen.* 42. *God hath seen my affliction, and the labour of my hands,* said *Jacob.* 34. Psalme 15. *The eyes of the Lord are upon the righteous, and his eares are open unto their cry, &c.*

g Fugas numeras. Illustre argumentum singularis curæ & providentiæ Dei erga suos. Musc. Singulos passus exilii sui numerat deus. Mol.

Vse This may comfort us in all our troubles, that Christ takes notice of them, and therefore will not suffer them to be too big for our strength, nor (*b*) too long for our patience; he doth not defer, because he knowes not our Troubles, but because he will take the fittest time and season to relieve us.

b Quenquam ad tempus dominus viderur suos relinquere nequaquam tamen avertit oculos. sed eorum labores considerat, etiamsi illis non apparet.

Vse If so? then let us behave our selves Christianly under all Gods corrections: God sees you, therefore doe not you murmure, quarrell, bee not impatient, nor turne aside to unjust wayes, to get out of your troubles: God sees you, and he will come to you in his due time: and that is the next thing.

2. Christs addresses to help them.

[*Iesus went unto them.*]

Doct. That when Christ sees the afflictions of his people upon the shore, he will

will not long be off the Sea: when hee once takes a view of his peoples troubles, he stayes not long, but goes forth to help them.

You see this in the 3. Exod. 7, 8. *I have surely seen the affliction of my people in Egypt, by reason of their Taske-Masters, for I know their sorrowes.* And thereupon it followes: *And I am come downe to deliver them out of the hand of the Egiptians.* When God once sees, he presently helps. As he is said to come downe to see sinne, before he punish it; as of *Sodome*: and when he comes downe to see, hee doth assuredly come out to punish. So he is said to come downe, to see the troubles of his people, before he doe deliver them; and if once he come to see, he will assuredly come to helpe.

Use Let us then bespeak God to looke downe upon our afflictions: say with the Church, *Look down, O Lord, from heaven, and visite thy vine; it is burnt with fire, it is cut downe, &c.* 80 Psal. 14, 15, 16.

God hath bowells of mercy, if once he look downe he will visit: our eye affects our heart, and moves our hand. Gods heart moves his eye, and when his eye is once moved to see, his hand and heart

will be upward to help.

[*Jesus went unto them.*]

Why but how did Christ goe to them, he had no ship, they were now upon the Sea. (*i*)

i Veri simile est per aeramento temporis, permeasse donec prope adesset eis. Brugens. in loc.

Doct. There cannot be want of means, if *Christ* have a purpose to relieve his people. I say the want of meanes can be no obstacle if Christ have a purpose to deliver: hee that can help with meanes can help without, if it pleaseth him. What though men and means be wanting, what though no boats nor ships, yet hee can walke upon the Seas.

Infinite wisedome, and infinite power can never be at a stand.

Use And therefore this speaks incouragement to trust in God in our lowest conditions: *It is all one with thee to helpe with many or with few, &c.* &c. sayes *Asa.* 2 Chron. 14. 11. God hath made no promise to strength, but he hath to weakneſse, not to policy, but to simplicity.

You never knew self-confident strength to prosper, nor never read, that trusting weakneſse doth miscrrry.

God loves to joyne with weakneſse, when not with strength; with few, when not with many; *Gideon.* 7 Judg. 2. And where God joyns

joynes, there will neither bee want of power, nor of policy, of number, nor of skill: he can supply all defects himselfe. Yet further:

[*Jesus went unto them.*]

It was not a stormy Sea that should bee able to seperate between Christ and his Disciples in trouble: though there was a Sea, and a stormy tempestuous Sea betweene Christ and them, yet this shall not part him and his Disciples.

Doct. Nothing shall bee able to separate Christ and his people in trouble. 8. *Rom.* 35. *who shall separate us from the love of Christ?* not persons, not things: *Shall tribulation, or distresse, or persecution, or famine, or nakednesse?* —— No, all these shall not be able to separate. You read in the 8 *Cant.* 7. *Many waters cannot quench love, neither can the flouds drown it.* It is true heare: Here was many waters; a Sea which is the gathering togethar of many waters; yet all this could not quench the love of Christ to his Disciples, nor hinder him from going to them in their trouble. 8. Rom. 35.

Hee that would goe through a Sea of wrath to succour his people, that would

drinke up the Sea of Gods wrath, *Psalm. 110. ult. Hee shall drink of the brook in the way*; which is taken for to be meant of his passion, where hee drunk up that Sea of wrath was between God and us. Hee that would goe through a Sea of wrath to his people, will not suffer any Sea of trouble to separate between him and his people.

Nothing shall hinder Christ from going to his people in trouble; no Sea, no sickneſſe, no prison, nor any thing shall separate between him and us.

Use This might be a mighty consolation to the people of God, you can never be in such a condition, as that Christ cannot come to you.

If our reliefes lay in men, many things might interrupt and hinder our succour. In many afflictions, or friends can but stand on the shore, see us, and pitty us at the most, but they cannot come to us, they cannot helpe us.

A Sea, a storme, a sickneſſe, a prison, may part us and our friends, us and the best of our friends and succours: but nothing can part us and our God. It is said *when Ioseph was in prison God was with him. 39. Gen. 20, 21.* He that was with

Ioseph

Ioseph in prison, with *David* in the wilderneſſe, with *Ieremiah* in the Dungeon, with *Ionah* in the belly of the Whale, with *Daniel* in the Den of Lyons, with the *three Children* in the fiery furnace, with *Paul* and *Silas* in the ſtocks; that God wil be with his people in their greateſt ſtraits and difficulties; (*k*) which made *Dionyſius* ſay when he was going to the fire, Even here alſo thou wilt be with me oh ſweet Chriſt. This is the promiſe 43. *Iſ.* 2. *When you paſſe through the waters I will be with you, ſo that the floods ſhall not drowne you; and when you paſſe through fire I will be with you, that the fire ſhall not devoure you, &c.* And what a comfort is this to the godly.

(*k*) Etiam hic meum eris bone Jeſu, Chriſte tibi patiendum erit mihi.

Many things parts us and friends here. It is ſaid, afflictions parts friends: they part the affections of friends, where there are any who with *Ruth* will hold cloſe to a Sun burnd *Naomi*: many with *Orpah* will fall off. Nay and many things parts the aſſiſtance of friends, though not the affections of friends, 5. Jud. 15. *For the deviſions of* Ruben *there were great thoughts of heart:* There was a Jordan betweene *Ruben* and their brethren, that though they had the affections of brethren,

ren, yet they were not able to afford the assistance of brethren.

But now nothing can part Christ and the soule in trouble.

Though there be mountaines between Christ and us, yet these shall not part.

1. He can melt the mountaines, even mountaines shall fall downe at his presence; mountaines of Iron shall dissolve like mountaines of Snow. *Isaiah* 94. 3.

2. Or he can levell the mountaines, and lay unpassible difficulties into plains. *Zach.* 4. 7.

3. Or he can skip over the mountains; as he is described when hee comes to redeem his Church from sinne, *Cant.* 2. 8. So when he comes to deliver his Church from trouble, he can skip over the heads of all rising opposition. Nay, though not only mountains, but a Sea be between Christ and his people, yet this shall not part them.

1. He can dry up the Sea, as the River *Euphrates*. 16. *Rev.* 12.

2. Or he can devide the sea, as he did the red sea for his people.

3. Or he can walk on the sea, and make the oppositions of his enemies to bee the

the path to the deliverance of his people.

Nothing shall part Christ and his Church in trouble; much water cannot quench love. Yet further.

[*Jesus went unto them.*]

It is not said that hee went towards them, but hee went to them: men may onely goe towards us in trouble, but cannot goe to us; but Christ, if hee goe towards, he goes to them. Christ relieses are full and perfect. Againe it is said he went to them, when yet he was but going towards them: Indeed hee is as good as there already, as soone as hee sets out to goe.

Doct. What Christ doth purpose to doe, it is as good as done already; though not in *effectu operis*, in regard of execution it be yet to doe, yet *respectu decreti*, in respect of his purpose it is as good as done already.

Hence you read in the 8. *Rom.* 30. *Whom he hath justified he hath glorified.* Though glorification be to come in respect of the full possession of it; yet it is as sure as come already in respect of the stability of the decree.

So those places: *Blessed are you when*

men persecute you, for great is your reward in the Kingdome of heaven: He doth not say, great shall be your reward: but great is: Here Christ takes a future *medium* to prove a present blessednesse, 6. Luke 22. 32. *Μακάριοι ἐστε yee are blessed, for great is your reward in the Kingdome of heaven:* which inference could not be sound; if that future *medium* were not certaine, in respect of the firmnesse of the decree, to faith, which gives to the promises of God a kind of presubsisting, and present being, though future in accomplishment.

Use. And this is a comfort to us, what ever God purposeth to doe for us, or to doe against our enemies its as sure as done already.

1. What ever God hath purposed to doe for us, it is as sure as done: blessed are they who are persecuted for righteousnesse sake, *for great is their reward in the Kingdsme of heaven.*

He hath made many glorious promises to his Church: and though in respect of execution of them, they are yet to come, yet in respect of the stability of the purpose, they are as good as performed. *Jehosaphat* when he had a promise, sets the singers to praise the Lord in the beauty of

of holinesse, hee was as sure of it, as if already done: It was his worke rather to believe than fight, and to shout a victory rather than to strike a stroke, 2 *Chro.* 20. 21.22. *He appoynted Singers to praysе the Lord in the beauty of his holinesse.*

2. What ever God hath purposed against the enemies of the Church it is as good as done already.

He hath said that Anti-Christ shall down: and though all the world should contribute their power, and put to their shoulders to hold him up, yet they shall never be able.

Nay, God hath said, she is fallen already, 14. *Rev.* 8. *Babilon is fallen, is fallen:* The word is doubled, to shew the certainty of her ruine. Let all the world cry it up, if God cry it downe, it shal fall. The Peece hath struck dead, before the noyse be heard: So Anti-Christ is dead struck in the threatning, although the report of his fall be not yet come unto us.

Againe it is said that [*Christ went to them:*] hee doth not say delivered them, rebuked the storme, but Christ went to them.

It is a happy thing when Christ doth not only helpe us, but come to us, Christ helps

helps many whom yet he comes not to: God out of his royall bounty doth many things for those, whom yet he will not owne.

Christ gives bread to many, and maintaines many a family, that yet he will not live in: many that partake of his mercy, that doe not partake of himselfe: many that he gives other things to, but he doth not give himselfe. (*l*) But happy and blessed are the people who enjoy mercy, and the God of mercy with it, that partake of deliverrnce, and the comfort of it too, who have not only the help of *Christ*, but the presence of *Christ*; Christ comes to them as well as delivers them. Better to be in trouble than to bee delivered, and Christ not come to thee: better to have the presence of Christ in trouble, than deliverance, and want Christ. That man hath small comfort in a deliverance, who enjoyes not Christ with it. It is but a reprievall, not a dischrrge. It is a deliverance in judgement, rather than mercy.

l Mea non profuns sine me nec tua profnnt sine te. Bern.

There are preservasions, that may bee called reservations to worser evills. Such are these.

Thus much for Christs addresses to helpe them: we now come to the manner.

3. Of

3. Of his comming to them.
[*walking on the Sea.*]

To let passe the severall disputes about this, (*m*) whether Christ did consolidate the water, or attenuate his body; whether he made the water more earthy, and his body more ayry; wee will passe these niceties. Christ here walketh on the sea, the Text saith, and this as upon (*n*) solid ground: (*o*) And this hee did without any change of his body; By his owne Almighty and divine power, by which he made *Peter* doe the like, without any alteration either in his body, or the sea. Christ ever in his lowest abasements shewed something of his deity. When he suffered upon the Crosse, which was his lowest abasement, then like the Sun he lets out the greatest lustre and brightest beames of the deity, when setting, even then he rent the rocks, opened the graves, sealed up the beams of the Sun, &c. Which were all visible demonstrations of his deity. You read in the beginning of this Chapter, that Christ upon the hearing of *John Baptists* beheading, did withdraw himself and the Disciples, 13. *verse*. Now this might have occasioned a temptation, that Christ being God, should

m Hieronimus sentit a quas solidatas fuisse corpus leve factum contra manichæos.

n Tanquam insolido pavimento, Amb.

o ὡς ἀτρεπτῳ σώματι Just. Mart. Sine ulla mutatione corporis Christus ambulavit Super mare

should flye from the wrath of man.

And therefore it is observeable, that Christ doth here doe foure great miracles, to stablish their hearts against such a temptation.

1. He fed five thousand, besides one women and children with 5. loaves and two fishes.

2. Hee comes now walking to them on the Sea.

3. Hee makes *Peter* to walk on the Sea also.

4. He rebuked the stormes, calmed the Sea, and brought them to harbour.

By these declaring, that though hee went from *Herod*, yet it was not for fear, nor that hee thought hee was not able to preserve himselfe and Disciples; he that could doe all this, might have done the other.

It is Gods great mercy that hee hath been pleased in his lowest abasements to give us withall some demonstrances of his deity.

When he hungred, he declared himselfe to be a man, but when he fed thousands with a few loaves, he demonstrated himselfe to be *God*.

When he fled from *Herod*, he shewed him-

himſelfe to be man, but when he walked on the ſea, hee declared himſelfe to be God.

In his life he ſeemed to be man and not God, he was ſubject to our infirmities: but in his miracles, raiſing the dead, giving eyes to the blinde, healing the ſick, caſting out Devils, he declared himſelfe to be God as well as man.

When he hung upon the croſſe he ſeemed to bee man, but when hee rent the vaile of the Temple, darkned the Sunne, ſhook the Earth, rent the Rocks, converted the Thiefe, he declared himſelfe God as well as man, &c.

But we will come to the words. Jeſus went unto them,

[walking on the Sea.]

Why, but Chriſt could as well have helped them on the ſhoare, as to have come and walked to them on the ſea. But then they had not ſo cleerely knowne Chriſt helped them: either they might have attributed their ſafety to their own endeavours in rowing, or they might have thought the ſtorme ceaſed by accident, &c. And therefore Chriſt comes to them before he helps them, that they might ſee and acknowledge it was his doing.

Doct.

Doct. It is the beſt part of a deliverance to ſee and acknowledge the deliverer.

As it is the worſt part of an affliction not to ſee the hand which inflicteth it: ſo it is the beſt part of a mercy to ſee the author of it. There are too many, who like Swine do feed under the Tree, and never look up to the Tree; that drink at the ſtreame, and never regard the Fountaine. Many whoſe bellies are filled with hid bleſſings, *Pſal.* 16. Not becauſe they do not ſee the mercies, but becauſe they ſee not the God of mercy.

Chriſtians deſire God in the beſtowing of his gifts, that he would not conceale the giver, that all your mercies might be as cleere glaſſes, and not as thick clouds which hinder you from beholding God in them. It is the bleſſing of mercy to ſee and taſte God in it.

Yet further, and that which is the maine.

[*walking on the Sea.*]

It was a ſtraunge way that Chriſt went in the deliverance of his Diſciples, to walk on the ſea, never was this heard of before, God hath delivered his people by deviding the ſea, but never before by walking on the ſea.

Doct.

Doct. That God will goe unheard of untracted wayes, strange wayes to deliver his people, rather then his people shall not be delivered.

God is not tyed to any way, his paths are in the great waters, and his foot steps are not knowne. God wals in the wayes of the deliverance of his Churches, as a man that walks in the snow, who because he would not be tracted; he often changeth his shooe.

Whole Volumes might be writ of the many strange wayes that God hath gone in the deliverance of his Church & people. Sometimes he hath done it immediately by himselfe: as you see in the stories of *Herod*, *Acts* 12. 23, 24. *Iulian*, who when he went to warre against the *Persians*, he vowed to his Idoll Gods, that he would give them a sacrifice of all the Christians in the Empire when he turned back: but he was prevented by death, being smitten with an unknowne blow from Heaven. So God delivered the Church in *Maximinus* his time:

sometime he hath done it mediately:

1. Either by making themselves as instruments to destroy themselves; as you see in the *Assyrians*, the *Midianites*, *Iudg.* 7. 11.

7.22. And thus was *Paul* delivered, *Acts* 23.6,7.

2. Or by arming second causes, putting strength into weak and contemptible instruments, for the deliverance of his Church. As *Ieremy* was drawne out of the dungeon with old rotten rags, thrown aside and good for nothing, *Ier.* 38.11. So the Lord doth deliver his Church often by such instruments as the enemies thereof would before have looked upon with scorne, as despised and contemptible instruments. You see this in *Cyrus*, in *Deborah*.

3 Sometimes arming naturall causes, the Sun, the Moone, the Stars, Haile, Winde: the Starres in their course are said to fight against *Sisera*: the Lord slew Israels enemies with haile, the *Moabites* with the Sun shining on the water. And we read in Ecclesiasticall History, that the Christians being to fight against the *Barbarians*, & being in great distresse for water, upon their prayers, God sent abundance of raine, but incounter'd their enemies with thunder and fire from heaven; in remembrance of which, the *Romans* called the Christian Legion (*p*) the thundring Legion. These we may take for

(*p*) Κεραυνοβολος legio fulminatrix.

for a taste of those innumerable examples that might be alledged, of the strange wayes GOD hath gone to deliver his Church. He walkes still upon the sea, goes untracted wayes in deliverance of his Church: how ordinary is it with him, to make those things which in themselves are distructive, to be helpefull to the deliverance of his Church and people. He that can finde a passage on the seas, (q) wants no wayes to deliver and helpe his people.

(q) Mille mali species, mille salutis erant.

Vse. And therefore let us never distrust in our God, whose arme cannot be shortned that he cannot save, who can never be brought to a non plus, never posed in the wayes of deliverance. He is not only able to raise deliverance out of the dust, but out of nothing he can create deliverances; nay, he can not only out of nothing, but out of contraries, he can make contraries serve his ends. Even his enemies serviceable to the purposes of his mercy and deliverance.

When God hath a purpose to deliver his Church, he can make those things which are in themselves distructive, to be subserviently furthering the deliverance of his people; he can walk on the

sea, he can make a way to his people in trouble; and in that a furtherance to a deliverance, which was in its selfe the greatest hindrance. As the Physitian can order poysonous and distructive ingredients, to physicall and healthfull purposes; so can God make those things for us which are used as engines against us, and make our enemies doe his work with their own hands.

God hath wayes enough, he cannot be brought to the utmost of his thoughts; and therefore when you are at an end in your thoughts: Learn to shut your eyes to things below, and turne your eyes upward to him that is above. Say with *Iehoshaphat. We know not what to do, but our eyes they are upon thee, who hath ever an eye to them, whose eyes are fixed upon him, and will in his owne due time work deliverance for them.* And that is the next thing.

The time when Christ came to help them. In the fourth watch.

[*And in the fourth watch of the night Iesus went.*]

Where first we must inquire,

1 What is meant by the fourth watch.

2 Why Christ came no sooner to help them.

3 Why he stayed no longer.
1 What is meant by the fourth watch?

For the better understanding of this, you must know that the (a) Hebrewes divided their night, which consisted of twelve hours, into three watches, each of them containing foure houres a peece.

(b) The first watch you read of in the 2 *Lam.* 19. and this was called the beginning of the watches.

The second watch you read of in *Iudg.* 7.19. * And this was called the middle watch, &c.

The third watch you read of in the * 14 *Exod.* 24. And this was called the morning watch, &c.

Afterwards, when the Jewes came to be under the dominion of the Romans, they left their own custome, and followed the custome of the Romans, (c) who divided their night which consisted also of 12 houres into 4 watches, every one containing three hours a piece. *

And they were called watches, because they used once in three houres to change their severall watches, and put in new men to watch.

So that this fourth watch was the last warch of the night, (d) a little before the

a קרויין אשמורת שלשה חלקי הלילה Rab. Sol.

b ראש אשמורות principium vigiliarium.

* בחוכ אשמורת * אשמורת הבקר Vigilia matutina.

c Nox in quatuor partes divisa, & vigiliæ a latinis, custodiæ a Græ dictæ. Bruge. in loc.
1 Conticinium
2 In tempestũ
3 Gallicinium
4 Ante lucanum.

* Soliti sunt veteres noctem in quatuor vigilias partiri, & singulis tres horas attribuere Chem.

d Quarta vigilia paululum antequam aurora illuscescit. Chem.

(y) Ad octo, plus minusve, horas in ista collucatione, laborarint. Chem.

the morning, (y) they had been full eight houres in this tempest, conflicting with their fears and dangers.

Doct. God doth not only exercise his people with troubles, but he doth lengthen and continue their troubles also, before he doe deliver them.

And therefore this doth preach patience and Christian fortitude to undergoe pressures and calamities, and to wait with patience Gods time of deliverance, *Lament.* 3. 26. It is good for a man to hope and quietly to wait for the salvation of God. But this will fall in the other questions.

2 Why Christ came no sooner to helpe them.

It was for divers reasons, for the tryall and for the exercise of their graces, as also for the advancement of his own mercy in deliverance. It was the time which he chose for their deliverance.

Doct. God hath a fulnesse of time to accomplish all his purposes, and to performe all his promises to his people. God hath a fourth watch.

Gods mercy moveth him to come in bond, and his wisdome pitcheth upon the day of payment. God promised *Abraham*

Abraham a childe, but there was a time appointed for the performance of it. He promised to deliver Israel out of Egypt, and to bring them into Canaan, but he had an appointed time for the doing of it: hee promised to set *David* on the throne, to bring his people out of *Babylon*, to send Christ into the world, but he took a fulnesse of time to accomplish all this in.

God hath a fulnesse of time to accomplish all his thoughts of mercy to his people: and therefore doth he take time to quicken us to seeke, to prepare us for the mercy, to ripen our enemies for distruction.

Vse. And therefore this speaks patient waiting upon God. God hath had ever some great promises on foot, upon purpose to exercise the graces of his people, their faith, patience, &c.

The great promises which God kept on foot in the Old Testament, was the promise of Christ, which was promised in *Adams* time, renewed in *Abrahams*, and every age after; and this he kept on foot to exercise their graces, their faith, their hope, expectation, *Heb.* 11.13. *Luke* 2.25.26.

And the great promise he keepes on foot now, is the down-fall of Antichrist; and this to exercise our graces too; our faith to beleeve it, our hope to expect, and patience to wait for it. How many Worthies of whom we may say, as of them in *Heb.* 11.13. that have dyed in faith, *Saw the promise afarre off* * *and imbraced it*: that did something in their dayes to prepare for her ruine, and left the rest to us to accomplish and hasten. It is our worke then to doe our duty and wait upon God for the issue.

* ἀσπασάμενοι Osculantes, salutantes complexi fuissent: verbi promissi existentiam notat.

1 Wait upon God in deferres, though it tarry, wait for it, *Hab.* 2.3. Though God do seeme to deferre (*a*) the accomplishment of his promise, yet wait upon God for the performance of it.

a Non est judicandum de operibus dei ante quintum actum.

2 Wait upon God in seeming denials; when all things seem to walke contrary to the performance of the promise, yet hold up your hearts to beleeve and wait the performance of it.

But 3 especially hang upon God when he seemes to come in and speake the performance of promises: slackness in duty, doth ill befit either the incomes or expectations of mercy.

But

But ſo wayt as to doe your duty. There are ſome promiſes which God doth bring about by his owne immediate hand. Some which hee will accompliſh by meanes. In the former, our wayting doth extend no further than to ſupplication, and expectation, as you ſee the promiſe of Chriſt, to the performance of which, we could do nothing, it was to be wrought by God onely; and there all our worke was to pray and wait, as they did, 2 *Luke* 25. 36. Where you ſhall read of *Simeon* and *Anna*, and others who continued in the Temple night and day praying to God, and wayting for the conſolation of *Iſrael*, that was all they could doe, pray and wait. But now in the latter, *viz.* ſuch promiſes as God will effect by meanes, here we muſt not onely pray, and wayt, but uſe our utmoſt indeavours to bring about the thing promiſed.

The great promiſe which God hath made to us of the downfall of Antichriſt, it is a promiſe that ſhall be effected by meanes, 2. *Theſ.* 2. 8. and the 17. *Rev.* 16. It is ſaid, *The Kings of the earth ſhal joyne together, and hate the whore, and make her deſolate, and eate her fleſh, and burne her with fire, &c.* Here meanes is to be uſed. And

And if but three things were done throughly, it would greatly speed his ruine.

First, Cleare preaching, Secondly, Spirituall walking, Thirdly, joynt praying.

1. Cleare preaching: He was borne in the darke, in the darkest times. and he lives in the darke, the darkest places. He is a Brat begotten between the devill and ignorance, the devill the father, and ignorance the mother, and Idolatry and superstition his eldest daughters. Now clear preaching would discover this man of sin, the light of truth would discover the darknesse of errour. This is one way set downe, 2 *Thes.* 2. 8. *The Lord shall consume him with the spirit of his mouth, and destroy him by the brightnesse of his comming.*

2. Spirituall and holy walking. All his religion lies in fleshy and carnall devotion, hee is said to bee the beast that comes out of the earth, 13. *Revel.* 11. Indeed the Romish Religion is out of the earth, it is an earthy worship, hath earthly grounds, earthly aymes, earthly ends. All the considerations that feed Popery are out of the earth, from such things

things as please the sences, and the outward man, &c.

Now if we were more spirituall in our worship, more holy in our lives, wee should blast al his painted pomp, it could not stand up under it: for it is not the strength of his cause, but the coldnesse and luke-warmnesse of our hearts which holds him up.

3. Joynt praying. When God delivered his people from *Babilon*, hee stirred up their hearts mightily to seek him. So when he delivers his people from misticall *Babilon*. Non tam ferro quam fide & votis. Aug.

I never read that ever God bestowed any extraordinary mercy and deliverance upon his people, but before he bestowed it, he mightily stirred up the hearts of his People to seek him. And I never read that ever God did mightily stirre up the hearts of his people to seek him, but some great mercy and deliverance was comming: prayer useth to bee the harbinger of mercy. He doth not say to the seed of *Iacob, seek my face in vaine*. When trouble sends us to prayer, deliverance shall send us to prayses: God will make his people as thankful, as prayerful, as thankfull 45. Is. 29.

full enjoyers, as earneſt ſeekers.

And ſo much for the ſecond, why Chriſt came no ſooner: wee come now to the third, why he ſtayes no longer.

And that may bee becauſe he would not overthrow the graces of his people; God loves to exerciſe grace, (*b*) but hee will not deſtroy grace.

b Deus per adverſitates ſuos tentat, ſed non derelinquit. Cart.

c Ubi plus periculi, ibi plus auxilii. Chem. Chriſtus pro cujuſque modulo tentationem nuget. Muſc.

The Muſitian hee will wind up his ſtrings to the height, it makes then the ſweeteſt muſick, but hee will not overwind them, leſt he break them: So God loves to exerciſe the graces of his people, to wind them up to the height, (*c*) but hee will have a care of deſtroying their graces. As God hath a fulneſſe of time to accompliſh al the purpoſes of his mercy.

D. So (*d*) when that fulneſſe of time is come, he will make good what ever he hath purpoſed. You ſee this in *Abraham*, in the Children of Iſraels bondage in Egypt, hee had a fulneſſe of time; but when that fulneſſe of time was come, then God delivered them. You read *Exo.* 12.42. *It came to paſs at the end of the* 430 *years, even the ſelfe ſame day, God brought Iſrael out of Egypt*: the like of Iſraels deliverance from *Babylon*, God took a fulneſſe of time, 70 years were determined

d Quamvis nuſquam ſe dominus oſtendit, tamen curam illorum habet, & in tempore oportuno ſalvabit. Janſ. in loc.

to

to finish transgressions: But when that fulnesse of time was accomplished, God deliuered them. (e)

The like of the promise of Christ, God took a fulnesse of time, and it was a long time between the first promise of Christ, and his comming into the world, but when fulnesse of time was come, *then God sent his sonne made of a woman.* 4. *Gal.* 4. (f) We are in trouble, and we wonder that God doth not help and deliver us, why but we must wait till the fulnesse of time, stay till the fourth watch.

The time between the promise and the performance of the promise, is cut out for our waiting upon God.

It is our fault, we are too short-breathed, we cannot wait if deliverance come not in our time, wee are ready to give up and faint.

It was the fault of *Moses* and *Aaron*, 5. *Exod.* 22, 23. they were impatient, they could not wait.

It was *Davids* fault too, when he saw Gods outward proceedings of providence to seeme to walke so opposite to the performance of his promise, he breaks out into impatience, *All men are lyers.---- I shall one day perish by the hand of* Saul.

And

e Derelinquit Deus suos aliquando ad tempus, sed non usque valde, non omnino, opportuno tempore fert opem. Greg.

f Celeritatem non nostro judicio definiendam, sed Dei, qui novit non tantum oneris gravitatem, sed quam diu id feramus, Cartwr.

And this doth ariſe from a ſecret root of pride and unbeliefe: either pride, that we will not ſubmit to Gods wiſedome, Gods will, Gods time, Gods meanes, but will propound God away, and limit God to time and means: or elſe it ariſeth from unbelief: as you ſee it plain in the caſe of *David*, his failing in wayting for the performance of the promiſe, did ariſe from a ſecret diſtruſt of the truth of the promiſe, firſt he ſayd, *All men are lyars*, and then he ſayes, *I ſhall one day periſh by the hand of* Saul.

And yet it may ariſe from ignorance too: we are unacquainted with the wayes that God takes for the performance of his Promiſes. God may walke with his promiſes, when to ſence he ſeems to walke againſt them: as you ſee in *Ioſeph*, God ſeemed in all to walke againſt his Promiſe; but if you doe examine the ſtory, you ſhal find in ail this, God walked with his Promiſe, and *Ioſephs* Priſon was the way for *Ioſephs* advancement, the like of *David*, &c. And the Promiſe is oftentimes neareſt to fulfilling, when to ſence and reaſon it ſeemes furtheſt off. Looke but on she ſtory of Scripture, and you ſhall ſee this truth, that when man hath had

had leaſt hopes, and probabilities that the Promiſe ſhould bee fulfilled, than hath been the time which God hath taken to accompliſh his Promiſe.

You ſee in *Abraham*, there was never more improbcbility that the Promiſe ſhould bee fulfilled, than at that time when it was fulfilled, 4. *Romans* 18, 19. *Sarah's* wombe was dead, and *Abraham* was old, his body dead too: they had outlived the ſtrength and hopes of nature, if he had but looked upon himſelf who was now dead, and upon *Sarah*, whoſe womb was dead alſo, every thought would have given a lye to the Promiſe, he could not but ſee an utter impoſſibility in the courſe of nature, that ever this Promiſe ſhould be effected, if hee had conſulted with fleſh and bloud. And yet you ſee that then when the Promiſe ſeemed moſt unlikely to bee fulfilled, was the time God chuſe for the fulfilling of it. The like of *David*, of *Iſrael*, *Daniel*, &c.

I will give you one inſtance more. 14. *Zac.* 6, 7. *At evening time it ſhall be light*: they expected it in the day, that was the moſt likely, the evening was moſt improbable, then is nothing but darknes to be expected, but at evening it ſhall be light

light, the most improbable time.

But the maine thing that this speakes to us is this: you see here the Disciples had beene in great danger, and they had beene long conflicting with these dangers, & were now ready to commit themselves to the mercy of the Sea, much longer it was not possible for them to hold out. As *Job* sayes, 6. *Iob* 12. *Is my strength the strength of stones, or is my flesh of Brasse.* Certainly they could not much longer endure, they were now ready to give up. And when it was come to the * last pinch, even to the utmost, Christ he comes in. (*i*) Whence this old truth,

Doctr. Mans extremity, is Gods opportunity.

(*k*) It is the observation of *Zuinglius* upon this place: God is never more present, than when all humane help seems to be absent. *Thou art a present help in trouble*, sayes the Psalmist.

(*l*) When trouble is at the highest, then is salvation the neerest. The depths of mans misery, cals in for the depths of *Gods* mercy: when the burthens of *Israel* were increased, *when they cryed under their anguish*, then did God send moses to deliver them. *I have seen the afflictions of my people,*

* Ad extremum ἀχμὴν. i Tritum hoc, tum Dei auxilium incipit, quando humanum desinit.

k Neque presentior est usquam Christus, quam cum omni huma, na spe sumus destituti. Zuin. in 6 John

l Quando adversitas summa fuerit, tunc sciamus salutam adesse proximam. quando ad ἀχμὴν per ventum est, tum Ceristus salvator adest Chem. 3 Exo. 7, 8.

people, and have heard their cry by reason of their task-masters, for I know their sorrowes: as if he had said, I know they will not cry for nothing; I have heard, and I know, and then it followes, I am come downe to deliver them out of their hands. It is that which was promised in *Deut.* 32. 35, 66. To me belongeth vengeance and recompence, the foot of your enemy shall slide in due time. For the day of their calamity is at hand, &c. For the Lord shall judge his people, and repent himselfe for his servants, when he seeth that their power is gone, and there is none shut up and left.

It is observed in all Ecclesiasticall Histories, then was deliverance the neerest, (*m*) when the persecution of the enemy was the hottest: the Scribes and Pharisees blasphemed most, when neerest their ruine: the Devill rageth most when his time is shortest: this is that Saint *Iohn* saith, *Rev.* 12. 12. *Woe to the inhabitants of the earth, for the Devill is come downe with great wrath, (n) because his time is but short.* The greatest darknesse is said to be before the morning watch, and the greatest troubles before deliverance.

The ancient *Tragœdians*, when things were

m Quo citius finienda sunt mala eo magis in gravescunt. Bas.

n Populus dei tunc maxime affligitur, cum propinqua est salus. Auget certamina quando liberabit. Chrif.

were brought to thar paſſe, that there could be no poſſibility of humane helpe imagined they uſed to bring downe ſome of their gods out of the clouds: (o) thence was a phraſe they had like to that the Jewes alſo uſed when they were brought into great ſtraits beyond all hope of humane helpe. *In the Mount of the Lord it ſhall be ſeene*: which is the ſame with our Engliſh. Mans exrremity, is Gods opportunity: when the enemies are at the height of their rage and cruelty, when the people of God are brought to the loweſt, when the arme of fleſh is withered up; when the ſtreame of ſecond cauſes doth not runne, when the channell of creature relieſes is dry, (q) then is the time for God to ariſe and have mercy upon Sion. But here may be demanded two things.

o Θεὸς ἀπὸ μηχανῆς. Eraſ. Adag.

q Ne dubitemus nos ſervari, etiamſi Chriſtus abeſt aut tardius venire nobis videatur. Nam ineſcente formidine & periculo, aderit dominus repente. Zuing.

1 Why God ſuffers us to be brought into extremities before he help us.

2 Why God doth help us in extremities.

I will be brieſe on them, being things frequently preſſed, you are able to inlarge them in your own thoughts.

1 God ſuffers us to be brought into extremities before he help us, that his mercy might be more conſpicuous.

If Chriſt had helped the Diſciples before

fore they had uſed all meanes to helpe themſelves, they might perhaps have thought that their owne induſtry would have helped; they could by their owne wiſdome & ſtrength have relieved themſelves. And therefore Chriſt ſtaies (q) till they were brought to extremities, lets them go to the utmoſt of their owne indeavours, that the helpe of God might be more viſible to them, *Iohn* 2. 3, 4. Chriſts hour of helpe, is, when our glaſſe is out.

(q) Deus quos in æternum diligit, aliquando ad tempus relinquit. Greg. in cap. 30. Job.

2 God ſuffers it, as to make his mercy conſpicuous, ſo to make his mercy great in their eyes. The great deſigne that God doth drive, is the advancement of his own glory; and therefore hee ſuffers us to be brought into troubles, and to extremities in thoſe troubles, that his glory, the glory of his mercy, of his truth, wiſdome, might be advanced by men.

3 To quicken us to prayer, neceſſities do mightily ſtir up to duties, and makes the ſoul earneſt in it. You ſee the Church in *Hezekiahs* time, &c. *Hoſ.* 5. 50.

(r) Quia ex Dei beneficiis non ſatis agnoſcimus illius bonitatem, ideo deus ſalutis cauſa immittere adverſa ſolet.

4 To inlarge his peoples hearts with (r)

thankfulneſſe; things eaſily got, are as ſoone forgot, where a mercy in neceſſity will be ſet up as a living remembrance of praiſes, &c.

Theſe, with many others might be named, why God doth ſuffer his people to be brought to extremities before he help.

2 Why God doth helpe us in extremities.

Reaſ. 1. Becauſe God is ingaged to relieve us in ſtraits.

There are foure mercifull ingagements of God, which moves him to relieve us in our ſtraits.

1 becauſe wee are his people he is our God, we are his Spouſe, he our husband; we are his children, he our father; we are his members, he our head: what will not a loving father do for his childe, &c. We are his by choice, his by purchaſe, his by covenant; and there is nothing he doth in the world with more delight, then thoſe things he doth for his people. Indeed there is nothing to ingage him to make us his people before he did make us his people, as *Moſes* ſaith, *Deut.* 7. 7, 8. *He loved us, becauſe he loved us*, &c. but there is ſomething to ingage him to doe for

for us now hee hath made us his people, because we are his people. This is excellently set downe in the 2 *Samuel* 12.21. *The Lord will not cast off his people for his great names sake*: and why? what is the ingagement? nothing but this; *Seeing it hath pleased the Lord to make you his people.*

2 Because he hath made many precious promises to us. Promises of preservation: take that in *Isay* 33.16. A place speaks fully, *He shall dwell on high*; out of the reach of all his enemies, nay higher many heights: but is it not possible to reach him? if you did, yet not hurt him, *he is in a place of defence*, but that is not so strong but we may come to him? yea, his place of defence is the munition of Rocks: yea, but we shall starve him out; there is no plowing and sowing on rocks, *but bread shall be given him.* Yea, but what shall he doe for water? there is no getting of water out of the rock; but he shall have *waters too*: but though hee have they will faile: no, *his waters shall be sure, never failing waters.* And look downe in the twenty one Verse, there another; and *Isay* 43.3,4. *I gave Egypt for thy*

ransome, Ethiopia and Seba for thee: the Church of God was in bondage and captivity in Egypt, and he gave Egypt for her ransome: how? That is, because they could not be delivered without the losse of Egypt; God would rather part with the whole land of Egypt, then his people should not be ransomed, he would sinke the whole land of Egypt if it stood between his people and deliverance. So in the fourth Verse, *I will give men for thee, and people for thy life. I will not stick to give the lives of thousands to uphold thine, multitudes shall be destroyed, rather then that thou shouldest not be preserved.*

3 A third ingagement is, because his people trust in him.

Trust is a kinde of ingagement upon a man although he had made never a promise. But what is it when it is upon a promise. No man will deceive another that trusts on him; we use to say, I cannot faile him, he trusts upon me: and do you think God will. Assure your selves there was never any who trusted upon God, who devolved his soule on him, but he found God to be that to him that he expected: faith ingageth all the power, wisdome, mercy of God, to releeve you;

and

and if all these can helpe, you shall not want succour in your extremities.

4 A fourth ingagement, because his people seek him. He doth not say to the seed of *Iacob*, *Seek my face in vaine*, *Isay* 45.19. Faith and prayer will remove Mountaines: nothing shall be too hard for that people to doe, whose hearts and spirits he holds up to beleeve and pray. There is a kinde of omnipotency in faith and prayer, because these two set the great God, yea, the greatnesse of the power of the great God to work for us. *Luther* used to pray, *Let our will be done*, *Fiat voluntas nostra*. I have read of a story of him, that having been in his study earnest with God about the businesse of the Church, and having received a gracious answer, he comes downe and cryes, *Vicimus*, *Vicimus*, We have overcome, the day is ours: and so it fell out, saith the story, the Church prevailed.

Reas. 2. God doth helpe his people in extremities, that both we our selves, and the generations to come might be incouraged to trust in him.

1. We our selves. We reade this, the fruit of Gods helping Israel in extremity at the red sea, *Exod.* 14.31. They saw

the great work God had done, and they beleeved God. *David* thus reasons, *The God who delivered me from the Lion and Beare, &c. will.* *Psal.* 63.7. *Because thou hast been my helper, therefore under the shadow of thy wings I will rejoyce. I have had experience of thy goodnesse, therefore will I depend on thee*: where experience is the promise, assurance may be the conclusion. *David* was a man of many choice experiences of Gods goodnesse, and he was choice of them, he laid them up, and made use of them at every need. It is a passage not to be neglected, when he was forced to flye from *Saul*; comming to *Abimelech* the Priest, he desired him to lend him a weapon for his defence, hee told him he had none, save only the sword of *Goliah*, whom he had slaine; *There is none to that*, saith *David*, *give it mee.* 1 *Sam.* 21.9. This was a Trophie of Gods former goodnesse; it was both an experience and a weapon; in carrying this, he tooke an experience with him, which might comfort him in straits. So 1 *Cor.* 1.10. &c.

2. That the generations to come might be incouraged to trust in him, *Psal.* 22.5. *Isa.* 51.9. *Psal.* 9.10. *Thou hast not forsaken*

nor

nor thou wilt not forſake them that truſt in thee.

Reaſ. 3. God will helpe his people in extremity for the diſappointment and torture of wicked men.

When *Haman* had *p*revailed ſo far as to get a bloody decree againſt the *Church of God*, no doubt hee joyed exceedingly, as one that *p*romiſed to himſelfe the utter ruine of them: and he brought it u*p* very high: there was mans extremity. But you ſee how God croſſeth it; and who is able to expreſſe the vexation and torture of *Haman* for his diſappointment: He goes home, and vexeth himſelfe, he could not eat, nor drinke, nor ſleepe, for very vexation that his deſigne did not take. The like of *Achitophel*, he hangs himſelfe for very *p*ride and madneſſe. God hath wayes enough to make wicked men to gnaſh their teeth before they come to hell: and this is one way to bring his people into ſtraits, and *p*ut the wicked in a kinde of hope of having their will on the godly: and then relieving his people and diſappointing them, no man knowes what vexation and torture this is to their ſpirits.

These, with many other reasons might be named, as because now deliverance will be most welcome, his people most thankfull, helpe most glorious.

Vse. But to conclude this. Let us not be cast downe and too much troubled, though God do bring us into extremities before he helpe us, you see it is Gods time of helpe. When the extremities of a people are above the reliefes of creatures, it is not only our time to seek, but it is Gods time to helpe us: You see it, *Psal.* 108.12. *Give us helpe from trouble, for vaine is the helpe of man.*

There are five speciall times when God will helpe his people.

1 When we know not what to doe; when we are brought to the utmost of our thoughts and know not what to doe: Such a strait was Israel in at the red Sea; they knew not what to do; the sea before them, the Egyptians behinde them. But this was the time of Gods help. *Deut.* 32. 35. It is there said concerning the enemies of Gods people, *Their feet shall slide in due time*: but when is that? he shewes in the 36 Verse, when he seeth that his peoples power is gone, &c. when they know not what to do. Such a strait was

Iehosaphat

Iehosaphat in 2 Chronicl. 20. 12. *Wee have no might against this great multitude that comes against us, neither know we what to doe, but our eyes are upon thee.* This was Gods time of help.

Gods time of help is usually when mans time of help is gone. 31. *Jerem.* 36, 37. *There is hope in thy end*, when there was in a manner an end of all hope, when they had spent up all their stock of hopes, then doth God say, there is hope in thine end. You read in the 33. *Isai.* 7, 8, 9. verses, of a strange introduction to mercy and deliverance. *Behold their valiant ones shall cry without, the Embassadours of peace shall weep bitterly, the high wayes lye waste, and the wayfaring man ceaseth, —— the earth mourneth and languisheth, Lebanon is ashamed, and hewen downe, Sharon is like a wildernesse.* —— Here is a sad Preface: what can be expected to follow, but as sad a story, * But God makes the pressures of his People to be Prefaces to his mercy: and therefore it followes, *verse* 10. *Now will I rise, saith the Lord, now will I be exalted; now will I lift up my selfe.* Indeed now God should get most glory, and for that end he stayed till now. As you see the like 30. *Isa.* 17, 18.

* Sic consuevit dominus vehementiones labores immittere, veluti indices vicinæ liberationis. Et gravissima certaminua sunt certissima nuncia liberationis.

2. When

2. When wee know not what God will doe, when God seems to forget his People, and in his outward Providences to walke contrary to his owne promises. When wee are brought to a stand, and know not what to think, then is there a time for God to step forth.

David when hee was brought to that stand by present providences to him, that hee begins to question, the truth of Gods promises: *All men are lyars.* He was now wound up to the height, it was time for God to come, lest all break asunder.

A third time when God will helpe: when we are brought to such straits, as

1. Wee must either sinne foully: Or,

2. We must suffer sadly.

In this strait was *Daniel* and the three Children, either they must sinne foully, or suffer sadly: if they bowed downe to the Image they sinned foully; if not, they were to be cast into the fiery Furnace, and so were to suffer sadly. And now was the time that God took to deliver them.

4. When the enimies are carryed on with most rage, and promise to themselves most successe, against the Church and

and People of God, then is the time for God to step into relieve us, when they are on the highest Pinacle once, then they are neareſt their ruine, 14. *Iſ.* 13, 14; 15, 16. When men ſhew themſelves malicious, then will God ſhew himſelf gracious. You ſee this in the 15. *Exod.* 9, 10. when the enemy ſaid in his heart, *I will purſue, I will over-take, I will divide the ſpoyle, my luſt ſhall be ſatisfied upon them, I will draw my ſword, my hand ſhall deſtroy them*: then it followes: *Thou didſt blow with thy wind, the ſea covered them, they ſunk as lead in the mighty waters.*

5. When God doth give and hold up a mighty ſpirit of prayer in his People to ſeek him: A cloud of Incenſe is a preſage of a ſhoure of mercy: 16. *chapt. Levit.* 13. *ver.* You ſee this in the deliverance of *Iſrael* from *Babylon*: at that time God ſtirred up a mighty ſpirit of Prayer in them, 9. *Dan.* 23. And this was Promiſed in the 102 *Pſalme* 13, 14, 15, 16, 17. (*ſ*) *Thou ſhalt returne, and have mercy upon Sion, for the time to favour her, the ſet time is come.*

But how ſhall we know that? he tels us in the fourteenth verſe, *for thy ſervants take pleaſure in her ſtones, and favour the duſt*

ſ Argumentum redemptionis a piorum conjuncte votis. Molerus. Populi reſtitutionem precibus fidelium adſcribit Deus. ; Precibus noſtris Deus ſæpe ſe id tribuere teſtatur, quod alioqui ſponte & ex promiſſione facturus eſt. Mol. in loc.

dust thereof. That is, they mourn, (*t*) they pray, (*u*) and it is thy time to help and deliver. As you see in the seventeenth *ver.* *Thou shalt regard the prayer of the destitute, and not despise their cry.*

(*u*) Tempus miserandi ejus, &c. hinc. Musc. Tempus supplicandi, est tempus miserandi, quando corda contrita sunt, tunc tempus miserendi.

As when the Lord hath an intent to destroy a People, he doth either expressely charge them not to pray for them, as hee did *Ieremiah*, 14. *Ier.* 11. Or hee doth secretly dead, and strayten their hearts, that they cannot Pray. So when he doth stirre up the hearts of his People to seek him, it is an evident demonstration that God will doe great things for a People.

Prayer is the Harbinger of mercy; When God purposes to give, he stirres up us to begge: and this begging puts us into a frame for receiving. You read in the third Chap. of *Ieremiah*, 19. verse, God had promised to doe great things for his People; but at last saith, *How shall I put thee among the children, and give thee a pleasant land?* As if hee had said, I have purposes of mercy to thee, I have thoughts of deliverance, &c. But what way shal I take to bring about this? How shall I doe with thee that I may bring about this purpose? Mark what followes;

followes; *and I ſaid thou ſhalt call me me Father*: As if he had ſaid, I have now bethought me of a way, I will poure a ſpirit of Prayer upon thee, thou ſhalt call me Father; and ſo I will put thee among my Children, I will give thee a pleaſant Land.

Thus much for the 25. Verſe Chriſts addreſſes to help them: the manner, the time: we ſhall now come to the 26. Ver. which containes the Diſciples apprehenſion of him.

The end of the third Sermon.

WEE are now come to the 26. Verse. Hitherto our times have been so unhappy as to suit with this History: and I feare they will carry too great resemblance with what followes.

Wee will come now from Christs addresses to help them, to the Disciples apprehension of him; they took their Deliverer to be a destroyer.

26. VERSE.

And when the Disciples saw him walking on the Sea, they were troubled, saying it was a Spirit, and they cryed out for feare.

In which Verse you have,

1. The Disciples discovery of Christ, *They saw him.*

2. Their thoughts and apprehensions on hjm, *It is a spirit.*

3. The

3. The effect and fruit of theſe apprehenſions, *How they worked.*

1. *Ad intra*, They were troubled.

2. *Ad extra*, They cryed out for feare. Here was { Terrour, Clamour.

We begin with the firſt, The Diſciples diſcovery of him:

[*And when the Diſciples ſaw him.*]

And yet I cannot ſay, it was the diſcovery of Chriſt; it is ſaid they all ſaw him, but it is not ſaid they ſaw Chriſt, they ſaw him, but they knew not who it was: if ſo, they could not have beene troubled: As for Chriſt they knew they left him on the ſhore, and therefore could not conjecture that it was hee that was now upon the Sea.

Doctr. Chriſt may bee comming to ſave his People, and yet they not able to diſcerne him.

Sometimes mens eyes are blinded with ignorance, and ſometimes bleered with Paſſion. *Hagar* cryes for water, and yet the Well was neare her; her eyes were ſo bleered with preſent Paſſion, that ſhe could not ſee the waters, though they were at hand.

So the Diſciples were ſo clouded with preſent

preſent paſſion of feare, and trouble, that they could not diſcerne a deliverer, from a deſtroyer.

Here was their miſtake: and that is the ſecond thing.

2. The Diſciples thoughts and apprehenſions of Chriſt.

It is a ſpirit.
Or,
It is a ghoſt.

(w) It is a ghoſt; a lying viſion, a Diabolicall illuſion, &c.

We read in the 20. *Iob* 8. (x) Of a viſion of the night, ſomething walking in the night which terrifies men.

So they looked upon Chriſt as a ghoſt, (y) which came rather to overwhelme the ſhip, than ro helpe them on the Sea.

And the Mariners they thought theſe kind of ſights did (z) preſage their preſent wrack, (a) that they did portend immediate ruine and deſtruction.

(b) It is a ſpirit, or it is a ghoſt, &c.

Do. That men may ſometimes think their deliverers to be their deſtroyers. I ſay they may ſometimes look upon thoſe

w Spectrum & terriculamentum aliquod, quale in nocte apparere ſolet dæmonis illuſione. Janſ. φαντασμα τι Syr. interp. viſio mendax, viſio fallax, illuſio diabolica terriculum diabolicum. ῥόμα νυκτερινὸν Viſio vel res aliqua perambulans in tenebris, homines terrens Chem.

y Ad navim evertendam veniens. Chem.

z Hujuſmodi viſa preſentis naufragii preſagia. Chem.

a Hujuſmodi viſa, preſens exitium portendere navigantibus. Brugen. b Dicuntur φαντάσματα Etiam τὰ φαινόμενα in aere, & ea quæ ſomniantibus occurſant, &c. Artius in loc.

who

who come to deliver them, as such who come to destroy them.

Christ comes here to help his People. he comes to deliver them, but they think him to bee a ghost, one that comes to destroy them.

Thus you see the Israelites looked upon *Moses*, God sent him to be their deliverer, but when their taske of brick was doubled, when their burthens were increased, *Moses* then appeares to them as a ghost, as a destroyer, rather than a deliverer. Such false apprehensions they had of him. You may read their own expression in the 5. *Exodus* 19, 20, 21. *And the Officers of the Children of Israel did see themselves that they were in an evill case, and they met* Moses *and* Aaron, *who stood in the way as they came forth from* Pharaoh; *and they said unto them, The Lord look upon you, and judge, because you have made our savour to be abhorred in the eyes of* Pharaoh, *and in the eyes of his servants, to put a sword in their hand to slay us.* Here they looked upon their deliverers, as their destroyers.

How did (c) *Herod* and all *Ierusalem* looke upon (d) Christ as a ghost as soon as borne? who yet came so to reigne, as nor to unthrone any, but the Prince of darkenesse.

5 Ex. 19, 20, 21.

c Non tantum Herodes turbatur quantum diabolus in Herode.

d Christus non erat per se cuiquam formidabilis sed si fuisset agnitus, summe amabilis. Muse.

e Quid metuis talem regem qui sic venit regnare, ut te nolit excludere. Christi nativitas spectrum formidabile. Muse.

darkneſſe. (*f*) And the Scribes and Pharaſees, how did they look upon him as a ghoſt; *if we let him alone, all men will believe on him*: and what then, why then the *Romans* will come and take away our place and nation: Chriſt came to bee their deliverer, but he appears as a ghoſt, as one that came to (*g*) deſtroy them. And thus men look upon Chriſt, and the wayes of Chriſt to this day: if they admit of Chriſt in his Kingdom, worſhip, Diſcipline, oh then this will be the iſſue, or that will be the ſad conſequence of it, we ſhall be all undone; in the ſeeking of of our *ſpirituall*, wee ſhall hazard, wee ſhal loſe our *temporall* Priviledges. And thus mens hearts doe act.

A ſad thing it is when Chriſt ſhall appeare as a ghoſt any way, Chriſt in his Perſon, Chriſt in his Ordinances, Chriſt in his Lawes; Worſhip, Government, (*h*) Truth. And thus he doth to wicked men, he is as a ghoſt to them in his Ordinances, they cannot away with him, they flye from them, and cannot endure the faithfull diſpenſation of them: hee is a ghoſt to them in his Lawes, and therefore they cry depart from us, wee will have none of his wayes. (*i*)

f Ea res quæ ad ſummam conſolationem inſtituta erat, ſummæ excitantur anguſtiæ.

g Non ſolum inaniter metuamus quæ nocere non poſſunt, ſed perverſe etiam horreamus ea quæ ad ſalutem faciunt. Muſc. in loc.

h Amant. impii veritatem lucentem, oderunt veritatem redarguentem. Aug. confeſ. lib. 4. cap. 16.

i Evangelium Chriſti mundo ſemper ſpectrum fuit, ſed inculpa ſunt nocturnæ tenebræ. Muſc.

He

He is a ghost to them in his worship, they cannot brook with, and endure the simple single plaineneſſe of his government, &c.

There are three times Christ appears as a ghost to his owne People.

1. In time of humiliation for sinne; when he writes bitter things against us, and makes us to poſſeſſe the iniquities of our youth, as *Job* complaines. *(k)* Now the soule is filled with the sad apprehension of his displeasure, and looks upon God as a severe Judge, his bench set, a Jury impannelled, evidence cleare, and his sword drawne, ready to doe execution on a sinfull soule: It was the speech of one who was in this condition, his conscience opened, and his sinnes set in order before him, and his soule bleeding under the sad apprehensions of a wrathfull displeased God: he said that he never looked up towards Heaven, but he thought hee saw every Cloud lined with thunder, and ready to doe execution on him for sinne.

k Adversarium tuum in sinu gestis, & tamen amicum, Cypr.

It would be endleſſe to tell you the ghostly apprehensions that poor soules have had of God, and of all his dealings, even the best of his mercies to them in this condition. Conscience now arming

all the faculties against it selfe. (*l*) This is the day of *Jacobs* trouble, but God will deliver them out of it.

Therefore doth he wound thee, that hee might heale thee, kill thee that hee might cure thee; (*m*) Cast thee downe, that he might raise thee up; terrifie thee, that hee might comfort thee in his due time. It is sweetly expressed by Christ, (*n*) It is not the will of your heavenly Father, that one of these little ones should perish. (*n*) I know the thoughts I thinke to thee, they are thoughts of peace, thoughts of good and not of evill, to give thee at the last an unexpected end, answerable to thy expectations: nay an end above all thy expectations. Assure thy selfe God will make thy comforts proportionable to thy conflicts, thy joyes to thy troubles, thy raising up, to thy casting downe: The same proportion that Gods spirit doth observe in the Law in humbling of thee, believe and wayt for the same proportion, in raising and comforting of thee.

God is skilfull at all diseases, he heals all our infirmities. 103. *Psalme* 3. But he is most soveraigne at the binding up a broken heart. He hath fitted Christ for this

l Felix conscientia in qua luctamen hujusmodi, &c. Bern in vig. nat. dom. Ser.

m Et si timet a judice, sperat a salvtaore. Bern. 29 Ierem. 11.

n Ludit suavissime, cum nos putamus omnia esse perditissima Luther in loc.

this work, It is his charge, 67. *Esay, the Spirit of the Lord is upon me, because the Lord hath anointed me to preach glad tydings to the meek, to bind up the broken hearted.* Isay 61.1.

A second time, when he appears as a Ghost to the Saints, and that is in times of temptation.

In temptation (saith *Luther*) we look upon God otherwise then in trueth he is, we doe not think him to be God, but a Ghost, one who will destroy us, & slay us.

In tentationibus fingimus Deum, alium quam revera est, putamus Deum tunc non esse Deum, sed phantasma, hoc est horribile spectrum quod nos velit devorare. Luth. in loc.

The Devill doth now suggest false notions of God to you, he presents you with false Ideas, erroneous apprehensions of GOD, sutable to the darknesse of the condition, and the blacknesse of the temper the soule is now in. None know the * methods, (*p*) the depths of Sathan, but those who have been in depths, those know the wiles of this prince of darknes, the methods, machinations, devices of undoing souls.

* *p* Non promotus sed expertus Doctor est. Luth.

μεθοδεία. 2 Cor. 2.14. Βάθη Rev. 2. 24. profunditates Satanæ νοήματα machinationes. 2. Cor. 3.2.14.

A third time, when he appears as a Ghost to his own people, and that is in times of desertion, when God hath withdrawn himself, and seems to be an enemy to the soul, fighting against it with all his terrours, as *Job* complaines. And

Heman at large, 88. *Psal.* 7. 15. 16. Verses. Nay thus *David* looked upon him in the 77. *Psal.* where you read him in a deserted condition, and professing in the 3. Verse, *that when he remembred God he was troubled*; A strange Expression! the thought of whom did erst-while fill his heart with a confluence of comfort, far above all created Comforts, that now thoughts of God should be a terrour, a trouble to him. And why was he now troubled at the remembrance of God, but because he had false apprehensions, (*q*) he had erroneous conceits of God now, either Sathan doth present him falsly to him, as he doth in these conditions; he represents God in a terrible manner to the soul, or else he looked upon him with a disturbed eye, Sathan hath disturbed the eye, he hath raised up corruption, and that cannot look upon him, but be disturbed. As those who have the Jaundisse, all they look upon is yellow.

Psal. 77. 3.

q Deum inspectum transformant & tunc timent. Musc. in loc.

Or if the Organ whereby we should see God be not disturbed, yet the medium whereby he is represented, is a false medium, and that presents things like to it self, as if a man look through a red glasse, all he beholds is red.

And

And therefore it is well ſaid of *Luther* on this place, r) when we are in troubles, we are not to give credit to our owne thoughts and apprehenſions of God, we are not to look upon God as our diſturbed imaginations doe repreſent him, but as he is repreſented in his Word.

r Quando in Auguſtiis ſumus, non eſt Credendum noſtris cogitationibus de Deo. Luth. in loc.

We ſee Reaſon doth correct ſenſe; if we put a ſtraight ſtick into the Water, ſence will give it to be crooked, the eye doth repreſent it crooked, but now reaſon corrects it, and concluds it ſtraight, and if reaſon correct ſenſe, why ſhould not Faith correct Reaſon?

It will be your wiſedome in theſe conditions, when ſenſe and reaſon give in falſe apprehenſions of God, To ſhut the eyes of ſenſe, and look upon God only by Faith, not to think on God, as you for the preſent ſee him, and apprehend him, but as he hath revealed himſelf in his Word.

And though you are not able at preſent to evidence him ſuch a God to you, as he hath manifeſted himſelf in his Word, yet by faith conclude him ſo, when you cannot cleer him ſo. Thus *Job* did; ſo *Job*. 13. *Theſe things haſt thou hid in thy heart, yet I know that this is with thee, though I* Job 10.13.

cannot see it; yet I *doe beleeve it, though* I *cannot cleer it, yet* I *doe conclude it.* And thus the Church, 36. *Esay*, 16. *Doubtlesse thou art our Father*; She will not be reasoned out of her faith, she will hold the conclusion of faith against all the evidence that sense and reason can bring to the contrary: This is with *Ulysses*, to bind our selves fast to the mast, and not suffer our selves to be charmed away, to the destruction and undoing of our own souls.

Isa. 63. 16.

And these are the three times that Christ seems to appear as a Ghost to his own people.

Now there are foure times Christ appears as a Ghost to wicked men.

1. When he comes with his Fan in his hand, to purge and reform his Church; men look upon Reformation as their destruction, And think Christ comes to destroy them, when he comes to reforme them, men may sometimes look upon that as the greatest evill, which yet is intended for their greatest good. It is the Speech of *Augustine* upon this place, That there shall be such troubles shall arise about the fourth watch, a little before the end of all things, that men shall look upon Religion, shall I say, because of

of the troubles that it raises, when it comes to be serled in its Power and Glory, (s) they shall look upon Religion as a Ghost: Not because Religion will hurt them, but hurt their sins.

s Res Christiana phantasma videtur.

How justly may that be applyed to us now, which was spoken of *Israel, When I would have healed Israel, then the iniquity of Israel did appeare.* So it is with us, when the Lord would heale us, and reforme us, then doth the iniquity of men, the malice, the pride, the hatred of the purity of Ordinances, then doe all these appeare. What is the ground of all this trouble among us now? why are so many up in Arms, * but to keep out Christ, in the Power and purity of his Ordinances. Reformation is now the Ghost, that hath frighted them into Arms, men that are afraid, they run unto their weapons; so they, frighted with the Ghost of Reformation, get up weapons, put themselves in armes to oppose it. So long as Reformation is looked upon as an enemy, it shall finde enemies enow, though indeed it is an enemy to nothing but their sinnes.

* Vitia nostra quia amamus, defendimus.

t Hæc in est nobis perversitas, ut quæ verè mala sunt non timeamus, & ea quæ nocere ne possunt formidemus. Muse. in loc.

A second time when he appeares as a Ghost to them (t) when he comes to reform

form their Persons, then they cannot away withall, they fear holinesse, love sin, that which should be object of hatred, is object of love, and that which should be object of love, is object of feare, they cannot brook holy wayes, they will not subject to the Lawes of God, they cannot part with their sins, take away their sins, & take away their best friends, they have been wicked, and will be wicked. They thank God, they are no Changlings, Indeed not to change in a good way is commendable, but to be unchangeable in a bad way, is damnable. To be unchangably evill, is to be as Divells are, for ever sinfull, and for ever miserable. First cleer your way to be good, and then glory in our unchangeablenesse.

3 A third time, when Christ appears as a ghost to them, and that is, when they lie upon the bed of sickenesse, the bed of death, Oh then Christ is terrible, when a man shall lye upon his death bed, (a) and connot tell what shall become of his soul to all eternity; when a man shall say, as once a great person did in the same condition. I cannot live, I dare not dye, he knows not what shall become of him to all eternity, when he shall behold his friends

(a) Vadeo nescio quo, ens entium miserere mei. Animula vagula blandula quæ nunc Abibis in loca. de Adrian. dicitur.

friends weeping over him, but cannot helpe him, his relations and comforts leaving him, his riches not able to relieve him, his sinnes presented and set in order before him, and a displeased and wrathfull God ready to destroy him. Oh here God appeares as a Ghost indeed. You made bug-beares, (w) childrens play, and scoffed at all the terrors of the Lord before, but now they appeare realities to you. The precepts of the Law were a ghost to you in your life, and the terrors of the Law are now a ghost to you at death: the comforts of the Lord were a ghost to you before, and just it is, the terrors of the Lord should be a ghost to you now.

w There shal come in the last dayes scoffers, &c. 2 Pet. 3. Such as shall make childrens play of all the terrors of the Lord, 2 Pet. 3 3.

4 A fourth time, and that is at the day of Judgement, when Heaven and Earth and all the world is on fire; then shall Christ appeare as a Ghost indeed full of terror to every wicked and ungodly person. We reade, that the wicked at that day, *shall call upon the mountaines to fall upon them, to hide them from the face of him that sitteth on the throne, and from the wrath of the Lambe, for the day of wrath is come, and who shall be able to beare it?* In their thoughts, they were better able to beare

6 Rev. 16. 17.

beare the weight of Rocks, of Mountains on them, then the sight of Christ: so terrible will Christ appeare to ungodly men at that great day.

Vse. Oh then, knowing the terror of the Lord, we perswade you, Christians! as you would not have Christ to appeare as a Ghost to you, terrible at the day of death, terrible at the day of judgement: let him not appeare as a Ghost to you now. * Let him not appeare terrible to you in his word, in his worship, in his lawes, in his truth. If Christ be a terror to you now in these wayes, assure your selves he will be a terror to you hereafter. Be willing then to receive Christ in his truth, in his worship, wayes, &c. Bid him welcome in your houses, your hearts: if Christ be not a terror to you now, if you can brook with strict and exact walking, if you can brook the power and purity of his ordinances, he will never be a terror to you hereafter.

* Optima securitas ὁ τῆς παραβάσεως φόβος Ἀφοβία μεγίστε τὸ φοβεῖσθαι τοὺς νόμους.

This is all I shall say of the second: the Disciples thoughts and apprehensions of Christ.

We come to the third; and that is the effects of these apprehensions.

Which were two fold.

1 *Ad*

1 *Ad intra.* They were troubled.

2 *Ad extra.* They cryed out for feare.

We begin with the first, The effect of this apprehension in themselves.

[*They were troubled.*]

But this was farre from Christs end, he came to helpe them, and not to terrifie them, to relieve them, not to disquiet them; how came it to pass that they were troubled? Certainly they were not afraid of deliverance, that was that which they desired; but they were terrified at the manner of Christs comming to deliver them.

Doct. Christ may come to helpe his people in such a way, as yet the very means of helpe may be a terror to them. I say, Christ may come in such a way to deliver his people, as yet the appearance of Christ may be a terror to them. It is the speech of one upon this, (*y*) Christ is comming here to helpe them, and yet they feare his approach.

(*y*) Adest Christus ut eos juvet, & tamen ipsi horrent venientem.

Thus it was with the children of Israel in Egypt, *Moses* came to helpe them, and yet they were afraid of his comming, they saw things went worse with them then before, and therefore they desired him to be gone and let them alone; they would

would rather continue in their former bondage, then indure the pains of a deliverance, *Exod.* 5. 21.

God delivered *Paul* and *Silas* out of prison, but it was by an earthquake: a terrible way. So God doth sometimes come to deliver his Church, but yet by earthquakes, by land-quakes, by great commotions, as is propheſied, *Rev.* 11. 13. and thought to be now in fulfilling. This is a terrible way, though a way of deliverance.

We reade in *Ioel* 2. 21. *Fear not O land, bee glad and rejoyce, for the Lord will doe great things for you.* It was a time of joy in reſpect of the deliverance God purpoſed to work for them, but yet a time of feare, in reſpect of the manner and way which God might take to deliver them. You have an excellent Scripture for this, *Pſal.* 65. 5. *By terrible things in righteouſneſſe wilt thou anſwer us, oh God of our ſalvation, who art the confidence of all the ends of the earth.*

The Saints had been praying, and here they had ſome anſwer in their ſpirits, an aſſured confidence that God would anſwer them, yea, and anſwer them in righteouſneſſe, but yet by terrible things. *By terrible*

terrible things in righteouſneſſe wilt thou anſwer us, O God of our ſalvation.

If you looke into the word, you ſhall finde the wayes of Gods deliverance of his Churches, have yet for the moſt part beene terrible wayes. Iſrael was delivered from their bondage in Egypt, but yet the way was terrible, the enemies purſued them, & they were to paſſe through the ſea for their deliverance.

Daniel was delivered out of the hands of his enemies, but the way was terrible, he muſt be given into the pawes of hungry Lions, to be delivered from the hands of cruell men.

The Three Children were delivered, but the way was terrible, by fire, from fire.

Jonah was delivered, but the way was terrible, by a Whale which ſwallowed him up; his devourer, is his deliverer.

When Chriſt ſhall come to deliver his Church at the end of all things, you read how terrible the way is; *Luke* 21.25, &c. *There ſhall be ſignes in the Sunne, and in the Moone, and in the Starres, and upon the Earth diſtreſſe of Nations; the Sea and waters roaring, mens hearts failing them for feare, and for looking after the things that ſhall come upon the Earth, for the powers*

ers of heaven shall be shaken. A very terrible way; yet the way of deliverance, as followes: *And when you see these things to come to passe, then lift up your heads, for your redemption draweth nigh.* Here was deliverance you see to the godly, but yet the way of deliverance was a terrible way.

So that you see the Doctrine is plaine. Christ may come to helpe his people in such a way, that the very meanes of helpe may be a terror to them.

(a) Non desponeamus animum, tametsi quæ nobis auxilio fore promittitur, quandoq; speciem quandam interitus afferant, &c. Carew, in loc.

Vse. I shall make the application which one doth upon this place. (a) Let us not be discouraged, or too much cast downe; though those things which are used for our deliverance, may carry the face of destruction with them. Who will reject a Potion because it is bitter, an Antidote, because there is poyson in it. As Physitians can order poysonous and distructive ingredients, to physicall and usefull purposes; so God can make those things, which in themselves are evill, for the good of his people.

The man-childe of deliverance is not brought forth without pangs: ill humours long in growing, are not removed without paine. Sometimes the fiering of the

the priſon, hath been a deliverance of the priſoner. A blow with a ſword hath broken an Impoſtume in the head. Thoſe things which in themſelves ſeeme hurtfull and diſtructive, God is able to uſe them as helpefull, and turne them to our comfort.

And therefore wee are not to bee too much caſt downe. God would have us to ſee deliverance even through deſtruction, and comfort through confuſion. God doth often put his people to ſuck honey out of the Rock, and oile out of the flinty Rock, *Dout.* 32.13. Glory dwels in the Rocks, and deliverance in difficulties. And therefore let not your ſpirits ſinke under the ſad appearance of things.

Gloria habitat in rupibus Ciem. Alex.

But yet we have great cauſe to be humbled: though you are not to be caſt down to deſperation, yet are wee to be caſt downe to humiliation: that God muſt take ſuch ſad wayes to do us good, that God ſhould work us good by ſuch terrible means, wee have cauſe to bee humbled.

Had it not beene for our ſinnes, the deliverance of his Church might have been brought about in a more comfortable way, reformation might have been ſetled

in a peaceable way, without blood. But our sins have caused God to lay the foundation of *Englands* future good, in *Englands* present misery.

And therefore we have cause to be humbled for it this day. We hope God is travelling in the greatest of his strength, to deliver his poore bleeding and languishing Church. But the way is terrible to flesh and blood. For this let us be humbled.

But yet, though the meanes of salvation and deliverance be so terrible, let us take heed that salvation it selfe become not a terror to us, though the physick be terrible, let health be desirable: though the way God takes to reforme us be terrible, yet let not reformation it selfe become a terror to us.

And so much for that doctrine, and for this time.

The end of the fourth Sermon.

I Shall not carry you back to to the review of what I have ſpoken, Vnto all that I have ſaid, Give me leave to adde this more. It calls in for as good a ſhare of our paines, and of your attention, as any thing which hath yet been delivered ——

[*They were troubled.*]

(*a*). What is this LORD? Thou commeſt to take away their feares; and giveſt occaſion of more fear! (*b*) The Apoſtles feared; and that he might deliver them from fear, he augments their fear. was it not terror enough to be in the midds of the Sea; toſſed with waves, the winde contrary; and in the darke of the night? But that CHRIST ſhould adde fear to fear? It ſpeakes thus much.

(*c*) *Doct.* GOD doth oftentimes encreaſe

a Quid hoc eſt Domine? venis ut metus tollas; & illis occaſionem præbes, qua vehementius timent! Baez.

b Timent Apoſtoli, & ut ſolvat timorem vehementius auget. Baez.

c Quanda urgentia mala expulſurus ſit tum graviora & terribiliora inducat. Chryſoſt.

creaſe our troubles, when he comes to remove our troubles.

The Phiſitian doth often caſt his Patient into a *Fever* to cure a *Lethargy*: He makes him a *Little Sick*, for his *Greater Health*. Wee often make the Patient *more ſick* for the preſent, to Cure him of his *ſickneſſe*. The Chirurgion doth Cut and Lance, which is increaſing of the pain for the preſent: But yet it is for the removing of the Paine for the future: (*d*) So *God* doth uſually *Increaſe* the troubles of his People, When he comes to *Remove* the troubles of his People.

d Plagam ſanaturus, aliam graviorem priori infliget. Cartwr.

You ſee this in the *Iſraelites*: God had taken notice of the afflictions of his People in *Egypt*; and he came down to *remove* them; and for this end, he ſent *Moſes* and *Aaron* to *deliver* them. But if you obſerve the ſtory, you ſhall finde, That their *troubles* were *far more encreaſed*, before God did Deliver them. Their Bondage was made more heavy: The Task of Brick was Doubled: Inſomuch that they were rather content to be in their *former ſlavery*, then to endure the *paines* of a *Deliverance*. And therefore the quarrell with *Moſes* and *Aaron*: *they grow weary of their *Delivverers*: nay, of their

*Exod. 5. 19, 20, 21.

their *deliverance* too; and deſired rather to be as they were, even in their former bondage, then to be at the pains and coſts of a *Deliverance*.

A ſtory which runs parallell with our Times, and (which is worſe) our Spirits too: Which of us, with them, doe not look upon the Beginnings of our Deliverance (becauſe of the paines and coſts of it) to be as bad as the Bottome of our ſufferings? And doe not many of us, wiſh, There never had been a Parliament? doe we not wiſh; That they had never ſought to Deliver us? Are we not weary of our Deliverers? Nay, are wee not weary of our Deliverance? Rather content to be *As we were*, nay worſe; then to endure the Paines, to be at the Coſts, to run the hazard of a Deliverance? Thus God *increaſeth our Troubles*, when yet he comes to *Remove our Troubles*.

Signum eſt in propinquo adeſſe conſolationem a Domino, ſi quando tentatio ad ſupremum uſque creviſſe deprehenditur. Muſc.

Thus you ſee in *Iacob*; God intended to Deliver him; and yet you ſee, before God did deliver him, hee Increaſed both in his Fears and his Dangers, as you may ſee in the Story both of *Laban* and *Eſau*. * *Laban* followed him, and would be avenged on him, for taking away his gods. * And *Eſau*, he came out againſt him,

* Gen. 25, 26. * Gen. 32. 6, 7. 8.

him, for to be revenged for the taking away his Birth-wright. An Hard Father, And a Cruell Brother! And *God* was in the way now of *Iacobs* Deliverance.

So you ſee in *David*. God had a Purpoſe to Deliver him, as he had promiſed: But yet you * ſee how God did Increaſe his Troubles, before he did deliver him; Inſomuch that he ſaith, *I ſhall one day periſh by the hand of Saul*. 1. Sam. 27. 1. To ſuch a height were his troubles rayſed, that now they had overſwelled his Faith, and in regard of the ſtrange proceedings of Gods Providence to him, he begins to doubt of the truth of the promiſes made to him. *I ſhall one day periſh*,— I cannot ever hold out, I have eſcaped this time miraculouſly out of his hands, as you ſee in the former Chapter, 1 *Sam.* 26. But I ſhall one day be a prey to his cruelty, certainly I cannot ever hold our, *I ſhall one day periſh* — To this height did God raiſe his troubles, before he delivered him.

1 Sam. 23. 26, 27, 28.
1 Sam. 24. 3, 4
1 Sam. 26. 2, 3.

So *Iob*. God intended to Deliver him. But yet you ſee, The neerer he grew to Deliverance out of Trouble, the more was his Trouble increaſed on him.

Quo magis falàs appropinquit, eo magis acuit dolores. Baez.

And if you ſhould aske me, Why

God

God doth increase our Troubles, when he comes to Remove our Troubles; I would tell you: God doth it to make the Increase of our Troubles.

1. The discovery of our hearts. So you see in the Eighth of *Deutr.* 16. 17. where *Moses* tells them the reason, why God led them Fourty yeers through the Wilderness: It was (*e*) To try them, and to Prove them, and Discover what was in their hearts. Not but that God knew it: But God would have them to know it. And this was one reason here, why he did send his Disciples to Sea, and suffered them to be tossed, To discover their Spirit, their Faith, their feare, their Patience, their Impatience, &c.

e Timorem auget ut nostram fidem probaret, & suam virtutem declarat.

Hence Troubles and Afflictions are called *Gods Fanne*, that will discover Wheat from Chaffe; and *Gods Fining Pot*, and *Fire*, that will distinguish between drosse and Gold, *Gods Touch-stone*, that will discover Counterfeit and True Coyne.

Wee had never known *Abrahams* Faith and Love; *Davids* Piety; Jobs Patience; *Pauls* Courage and Constancy; If they had not been brought upon exercises. Nor should wee so well di-

cerne either our sinnes or our graces, our strength, or our weaknesse, if God did not exercise us with troubles and difficulties.

If Gods children should ever lye in Garrison, neither their strength, nor their weaknesse; their sins, nor their graces would be known. And therefore God doth bring them out into the field, doth exercise them with many difficulties and troubles, that so they might be discovered both to themselves, and to others. Hence you read in 1 *Pet.* 1. 7. *You are in heavinesse, through many temptations, that the triall of your faith might be found to the glory of God.*

And it was upon this ground, GOD brought *Iob* into so many difficulties, that his Faith and Patience might be discovered, and Satan for ever confuted and confounded. You know it was the Devills argument concerning *Iob*, (and it was true in the mayne) God said, that *Iob was an holy and patient man.* Why but (saith Satan) what thanks is there to him for that? he must needs be patient, who hath nothing to disturbe his patience, or provoke impatience.

And the Argument was true in the maine

main, when all things which are fewll for patience are enjoyed, when a man hath what his heart can wish: what tryall of Patience?

Therefore doth God bring *Iob* into the Field, exercise him with an hard Battell; wherein hee had not onely to deale with Satan, but his friends too, as enemies. Nay God himselfe seemes also to joyn with Satan; not only by withdrawing of himselfe from him, but by positive inflicting of displeasure upon his spirit. *Thou fightest against mee with all thy terrours, and overwhelmest me with all thy waves. Iob* 13.

And all this while God increased his troubles to discover his heart.

When God brings judgements and calamities on a nation, he is said to sift a nation, *Amos. 9. 9. Troubles are Gods sieve.* The greater the troubles, the smaller and finer is Gods sieve: small troubles, they are but a course sieve; they will not bee able to discover the flower from the bran; much bran, notwithstanding this sifting will passe through. *Orpha* may goe farre with *Ruth*, but will not goe throughout. The Scribe came to Christ, and would have gone farre, if you will believe him upon his solemne protestations,

Master,

8. Matth. 19, 20, 21. *Master, I will follow thee whithersoever thou goest*: but when he heard it was a matter of paines and hardship, he must bee content to lye with Christ in the fields,---- *The Foxes have holes, and the Fowles of the ayre have nests, but the Son of man hath not whereon to lay his head*, then hee returnes home to his warme bed, (*f*) rather contenting himselfe to have his bed without Christ, than Christ without a bed.

f Quid sine domo si non sine domino sine lecto, & non sine Christo fulgens.

And as big professions the young man made also: he would follow him too, but 19 Matth. 16. when it came to the discovery, that it was a matter of cost to follow Christ, he was to goe *sell all and give to the poore*, then he leaves him, though sorrowing. While Peace and Plenty, Religion and injoyments go hand in hand together; so long many will be religious: but if once godlinesse comes to bee a matter of cost, if once Religion and riches shake hands and must part,; if the world goe one way, & Christ another, then with the young man they leave him, and follow that Master they love better.

13. Matt. 20, 21. The *Stony ground* went far too; It received the seed aswel as the best, It sprang up, promised as much as the best. But the Sun scortcheth; in the times of persecu-

tions

tion, when troubles and perſecutions ariſe becauſe of the Word: by and by he is offended.

Many that are good, for want of temptation, like the Weather-Cock, they ſtand this way, for want of a ſtronger wind. It is a ſtrange thing to ſee upon what ſlight and eaſie grounds many doe adhere, and more doe fall off from the cauſe of God.

Some there are that adhere to it as the Beare-bind to the Wheat, or as the Ivie to the tree, not becauſe they love it, but becauſe it nouriſheth them, they can ſuck leaves and berries from it: theſe hold to it for matter of gaine: others againe, becauſe it is matter of coſt, therefore they fall off from it; the more coſtly things, the leſſs lovely.

* Hic eſt nos vulgi quod magno ex parte religionem ventris cauſa, & emolumenti colit hoc corruptum vulgi ingenium notat Propheta. Chem. 2 Micae. 11.

Some againe that hold to it out of private and perſonal ingagements, friendſhip, love, relations; and others upon the ſame ground, or elſe upon ſome perſonal grudges to ſome that appear in it, fall off from it: what diſ-ſervice we have had by ſuch private ſpirits wee all know to our coſt.----

Quicunque occupati ſunt negotiis reipublicæ, debent hoc ipſum facere propter Deum. Rab. Gam-

It was the behaviour of *Themiſtocles* and *Ariſtides*, when ever they were imployed

ployed in the publike ſervice of the ſtate, they left all their private enmities in the borders of their owne Countrey, and did not reſume them, till they returned and became private men: It had been well for us, if the publike affections to the cauſe, (in thoſe who have appeared in it) might have ſwallowed up all perſonall, and private grudges and diſcontents.—

Thus you ſee the many ſlender grounds and ends that weak and deceitfull ſpirits have, and doe propound to themſelves in their adhering to, and falling off from the cauſe of God: pitty it were that Religion, ſo precious a thing, ſhould have ſuch aſſertors! to whoſe defence I know nothing ſo meane, but is too good to bee intruſted. Woe bee to us if Religion ſtands in need of ſuch defenders.—

Men whoſe Motives are from without, are like unto clocks, carried about with waights, & have no principle of motion within & therefore * can never hold long to any cauſe: he that will ſerve God for outward reſpects, may be drawne to ſerve the Devill for the ſame, if hee may mend his wages: hee is unfit for a ſouldier of Chriſt who hath an eye to things viſible, but wants an eye to ſee him that is inviſible, 11. *Heb.* 27. That

* Nullum violentum eſt perpetuum, Simulata non diu durant.

11 Heb. 27.

That which inabled the Apostles to goe through all those difficulties as true souldiers of Christ, which you may read at large in the 2 *Cor.* 4, 8, 9. &c. It was this, they looked not at the things that were seene, but to those things which are * not seen, *verse* 18. Christians, these times will uncase you; they will discover the bottome of your hearts: they will not make them that are good bad, but onely discover mens badnesse. It is true what one saith, *A hypocrite is but an Apostate vayled; and an Apostate is but an hypocrite revealed.* Had wee not had these times of tryall, wee had not had so many hearts discovered; As the Apostle saith, *Some mens sinnes goe before them to judgement, some follow after:* So here, though many had been discovered, yet some men had passed this life for Saints; whereas, now their sins goe before them, to judgement; their hearts are layd open, before those bookes are opened. How many that in former times would have said, *Come see my zeal for the Lord of Hosts,* with *Iehu,* who would have sided against the corruptions of the times, who now with *Iehu*, doe march furiously against the Reformation of them? And as it was said,

2 Cor. 4. 8, 9, 10. 17. 18.

* Eternitas pingo, better æternitatem pugno.

1 Tim. 5. 24.

said of the Spaniards of *Aldens* Company in *Germany*: they fired the Castle of *Lippa*, which before they pretended to defend. So now they set themselves against that, which before they pretended to advance. * And therefore to discover the bottome of mens hearts, and spirits, as it was said of Christ, *Luke* 2. 34, 35. That *he was set up for the fall and rising of many in Israel, that the thoughts of many hearts may be revealed.* So it may be said of our presenr troubles.--- And we have seene enough, Treacheries and Apostasies enough, falenes enough. Oh! that God would now stablish the hearts of those, whose hands have undertaken the worke! that he would sift us no longer, but now make us up in one Loafe: At least thus far, To be of one undivided spirit for the publike good! And this is the first reason.

* Ficta Cito ad naturam redierint suam. Luke 2. 34, 35

God doth often increase our troubles, when hee comes to remove our troubles; to discouver our hearts; that the thoughts of many hearts might bee revealed: that, as the Apostle sayes of Heresies, 1 *Cor.* 11. 18, 19. *I heare there are divisions among you, & chismes, Sects; and I partly believe it:* For saith he, *There must be Heresies among you, that they that are approved might be*

1 Cor. 11. 18, 19.

be made manifest among you. That is, that those who are sound, whose hearts are upright might be discovered: What the Apostle says of Heresies, I may say of these troubles: There must be troubles among you, and necessary that these troubles should be increased, that they who are approved might bee made manifest. That the drosse might bee knowne from the gold. the counterfeit from the true, the corrupt from the sincere, the Chaff from the Corne, the precious from the vile, the Tares from the Wheat.

Which though it be not yet fully manifested; yet I feare God will heighten our troubles, and increase our difficulties, till hee hath made further discoveries. Our desire is rather, that God would use naturall Spirits for Spirituall purposes; stablish them we have, than to lessen the number of them. However, it shall bee my admonition to you all, which Christ gave the Churches in that day, when they are to fight the great battell against Antichrist: (which some think hath beene begun these many yeares in *Germany*, and now in *Ireland*, whatever it is in *England*. You shall find it in *Rev.* 16. 15. *Blessed is he that watcheth and keepeth his garments*

garments clean, leſt he walke naked, and they they ſee his ſhame.

You have (many of you) had a good eſteeme in your places; *you have run well,* as the Apoſtle ſaith; you have been ſuch as have ſometimes appeared for God; you have had a gatment of Profeſſion; frequented Sermons; holy exerciſes; given in ſome teſtimony againſt the corruptions of the times formerly. Why this is my admonition; *Keep faſt your garments, loſe not the things you have wrought, loſe not that eſteem you have had, keep faſt your garments, leſt you walk naked, and your ſhame be diſcovered.* That is, leſt all your former profeſſions be diſcovered nothing elſe but hypocriſie, leſt all your former eſteeme be loſt, your nakedneſſe and your ſhame, the unſoundneſſe and rottenneſſe of your hearts be diſcovered. And ſo much for the firſt reaſon. I have been too large.----

Gal. 5. 7.

2 Ep. Joh. 8.

2. *Reaſon.* God doth increaſe our troubles, when he comes to remove our troubles; to make the increaſe of our troubles, the leſſening of our ſinnes. God doth bring Troubles on us, and by them doth leſſen our eſtates, our treaſure, our comforts, it may be our relations: And all this, that he might leſſen our ſinnes.

He

He troubles us for sinne, because wee troubled him by sinne. He makes us bear a little for sinne, because we make him to bear much: He complaines under them, that he is pressed as a Cart is pressed with sheaves. a Amos 13.

Christ hath shed his bloud for sinne, and he desires not our bloud for satisfaction, hee would rather have our teares than our bloud. But because we will not give him teares, therefore hee requires bloud. Because we will not be humbled and reformed, therefore he threatens to humble us, to destroy us. Doth God afflict us, it is because we have sinned: Doth God increase our troubles? it is because we have increased our sinnes: And if you would have God to remove them, you must lessen your sinnes. Are your troubles grievous? let your sins bee grievous. Would you have God to ease you? doe you ease him. There is no reason you should expect, God shall ease you, when you burthen him every day. Would you not have God to put more Cords into your whip, more Twigs into your Rod? would you not have God to increase your troubles? doe you lessen your sins, lessen your pride; let some plume fall off, or

God will humble you, lessen your covetousnesse, or God will lessen your store: Lessen your drunkennesse, or God will pull the cup from your nose, and make you thirst for a drop: Lessen your abuse of creatures, or God will destroy the creatures. *Hee will call for the corn, wine, and oyle, in the day thereof.* Hos. 2. 8. Lessen your Blasphemies, prophanation of the Sabbath: Let it never be said of us, as of that wicked *Ahaz*, that *in the time of his affliction he yet trespassed more against the Lord*, 2 Chr. 22. 22. He is marked in that Chapter, and with this brand, *This is that wicked Ahaz*; as if God would note him our for the vilest wretch in the world, who would grow worse by corrections, who would sinne under all Gods lashings.

2 Hos. 8.

2 Chron. 28. 22.

Plectimur a Deo, nec flectimur tamen, corripimur sed non corrigimur. Salvian.

It is good when God humbles us, to humble our selves: when God lessens our Comforts, that wee should lessen our pride.

Erudiri cupio flagellis non terui. Bern. in Cant. 33.

I will say thus much to you: God will make the increase of your trouble to be serviceable to the increase of your Deliverances; if you make the increase of your troubles to serve for the lessening of your sins.

3. *Rea-*

3. *Reason.* God doth increase our troubles, when he comes to remove them, that we might increase our duties.

The louder God speakes to us, the louder should we speake to God. Ordinary duties will not serve for extraordinary times. When God doubles his strokes, we should double our strength to wrestle with God; when he multiplies troubles, wee should multiply prayers. The greater our straites, the greater, should be our inlargements. The greater our Difficulties, the more earnest and fervent our Prayers. Christians, ordinary Prayers will not serve for extraordinary pressures. Our present troubles are Gods Spurs and Goads in our sides to quicken our pace in our way to Heaven. God drives us from our homes to drive us from our sinnes: God fires us out of our houses, that hee might fire us out of our Formalities. Hee threatens to lay our outward condition low, that hee might raise our Spirits high. Difficulties should much quicken us to duties: God saith so, *Hos. 5. ult. In the time of their affliction they will seek me early. i.e.* Diligently. Then will they wrestle with God in prayer. You reade, when

5 Hos. ult.

Gen.32.24. *Iacobs* troubles were increaſed, he went to Prayer: he firſt wreſtled with God, before he went to encounter with his Brother; not doubting, but if he could overcome God, he ſhould overcome his brother. When *Hezekiahs* troubles were increaſed, then were his prayers alſo. The like of *David*, *Heſter*, *&c.* and ſhould be ſo with us. The troubles below ſhould ſend us to ſeek for comfort above. Difficulties are to grace as Bellowes to the fire, to intend it and make it burne more vehemently. It is ſaid of Chriſt himſelfe, That being in an Agony he prayed more (*b*) fervently: not that he did not pray fervently at all times; not that there could be any coldnes in that breaſt, where heaven burnt ſo hotly: But he exteſt himſelfe with more fervency: or the expreſſions of Chriſt were aceording to the preſent condition he was then in. And ſo it teacheth us when we are in Agonies, (as now we are) even in an Agony of blood, not wreſtling with the wrath of God indeed, but with the wrath of men, the *powers of darkneſſe* * :) Then ſhould we pray with all fervency; yea, (*i*) and wreſtle with God by faith and promiſes, *Eſay* 27.5. by his own might, and

2 Kings 19.14 *b* Καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. Ardentius orabat extenſius, intenſius orabat. Luke 22.44.

* Qua fronte audiri a deo poſtulas, cum te ipſe non audias? Cypr. de orat. dom.

i Vult Deus rogari vult cogi, vult quadam importunitate vinci, bona hæc violentia eſt qua Deus non offenditur, ſed placatur. Greg. in Pſal. 6. Pœni.

and joyne teares with prayers, humiliation with ſupplication. Therefore doth God increaſe our troubles, that we might increaſe our duties; both the number, and the weight of them, the length and the ſtrength of them. Mighty neceſſities call in for mighty wreſtlings: ingage that God who is ſtronger then the ſtrongeſt, wiſer then the wiſeſt: intereſt that Chriſt, who can both over-plot and overpower all his adverſaries; who is fuller of mercy, then they can be of wrath againſt us——

Reaſ. 4. God doth increaſe our troubles, when hee comes to remove them, that he might increaſe our deliverances. So much as comes into a trouble to increaſe that, ſo much ſhall come into a deliverance to heighten that. The ſame proportion God obſerveth in difficulties, the ſame he alſo obſerves in deliverances. God will make the riſes of his people proportionable to their caſtings down: where he layes the foundation low, there he intends a proportionable ſtructure of mercy, to raiſe the building high. *They who ſow in teares, ſhall reape in joy*; & their harveſt ſhall be as glorious as their ſeed time hath been uncomfortable.

O 2 You

You see the difficulties of the Children of Israel, (which were so much inlarged in Egypt, and at the Red-sea) did all come into the inlargement of their deliverance. If the strait had not been so great, the inlargement had not beene so glorious: if the trouble had not been so sad, the deliverance had not been so joyfull. Reade the story, and you shall finde that those things which were additions to their troubles, were also made additions to their deliverance. By this meanes they had a fuller and compleater deliverance, as I have shewed before.

When so many potent nations joyned together against *Iehosaphat*, it did much increase the difficulty: when so many potent Kings united all their strength and power together. But yet looke, and you shall finde this also increased their deliverance. By that meanes they were delivered of all their enemies at once, they strook them off at one blow, as you reade 2 *Chr.* 20. 1, 2, 3. 22, 23, 24, &c. If God had ruin'd them in the rise, broken in pieces their counsels, &c. neither had their destruction beene so grievous, nor his peoples deliverance so glorious. But now suffering them to bundle themselves

together, and God delivering; as hee ſhewes his mercy towards his own, ſo he gers glory out of the other. Reade alſo *Ioſh.* 9. 1, 2, 3. and *Ioſh.* 10. 4, 5, 6, 7, &c.

Reaſ. 5. God doth increaſe our troubles, when he comes to remove them, that he might increaſe our thankfulneſſe: therefore doth God bring us into troubles, (*i*) that being delivered, our hearts might be more inlarged with praiſes.

(*i*) Quo miſerior in Angustiis, eo gratior in liberationibus. Tanto jucundior conſolatio, quanto amarior tentatio, Muſc.

Moſes troubles were heightned at the Red Sea, that Gods praiſes might be alſo raiſed, when he came to the ſhoare. And ſo they were. Nothing doth more ſwell a mercy and deliverance, then our neceſſity of it. The greater the neceſſity the greater the mercy. And proportionably as our thoughts are raiſed with the eſteeme of the mercy; ſo are our hearts raiſed in the returnes of praiſes. Men ſenſible of their wants to pray for mercy, wil be ſenſible of their injoyments, in praiſes to God for them.

It is a ſad thing, when God muſt bee forced to make us miſerable, that hee might make us thankfull. If we could be more thankefull under deliverances, God would not make us ſo miſerable under preſſures. If our hearts could be but

more weighty in praiſes, Gods hand would not be ſo heavie in preſſures. This is a ſad thing, when God is inforced to increaſe our ſtripes, double our blowes, adde to our troubles when we are under them; that he might adde to our praiſes when wee are got out of them.

Chriſtians! You have had experience of many mercies, of a late mercy; the deliverance from that treacherous plot, and bloody deſigne upon this City. God blaſted it.--- Are you thankful? What are daies of praiſes, without hearts of thankfulneſſe? Do not your hearts dye under the injoyment of this mercy?——

Well: take heed, leſt our unthankfulneſſe for this, occaſion God to bring us into greater ſtraits, that wee might bee wrought up to greater thankfulneſſe: why ſhould not preſervation from trouble be as great a mercy as deliverance out of trouble? Had any of you been delivered, though you had loſt your eſtates, you would have thought your life a ſufficient gaine. And hath God preſerved you and all yours, not one haire of your head touched, and are you unthankfull?——

Vita mercee

Beware, leſt your unthankfulneſſe for this, doe not cauſe God to make the next greater.

greater. God increaſes our troubles, to increaſe our thankfulneſſe.

Vſe 1. If ſo, then let us not judge of Gods purpoſes by his preſent proceedings of providence with us. God may increaſe the troubles of his people, when yet he intends to remove the troubles of his people: as God may ſeeme to heale, when he means to deſtroy; to ſpeak peace and good in his works, when he intends evill and wrath in his word: ſo God may ſeeme to kill, when he intends to cure; to deſtroy, when he means to ſave; to wound, when he intends to heale.

You know what God ſaid to his people, when they were in great troubles, under the cruell and unmercifull hands of their enemies: their troubles increaſed. Yet ſaith he, *Ierem.* 29.11. *I know the thoughts I think to thee: they are thoughts of peace, and not of evill, to give thee at the laſt an expected end*; an end anſwerable to thy expectation? What a ſtrange thing was this? His wayes were warre, yet his thoughts were peace: his proceedings were evill, yet his purpoſes were good.

I have ſhewed you at large, that Gods outward proceedings of providence towards his people, are oftentimes contra-

ry

ry to the Inward purpoſes of his Heart to them.

Let us not then reaſon, much leſſe conclude according to Gods outward appearance to his people, Suffer not your ſelves to be *reaſon'd* out of your Faith and confidence, by any outward proceding toward you. When you ſee Evill in works, ſee good in the Word; when Death in the outward proceeding of God toward you, ſee Life in the Inward purpoſes of his heart to you.

If you put a ſtraight ſtick into the water, *ſenſe* renders it crooked, but *reaſon* tells you, is is ſtraight. As Reaſon prevailes againſt Senſe: So let Faith prevail againſt Senſe and Reaſon: and let Faith conclude God for you, when yet Senſe and Reaſon tells you, hee is againſt you. This is the life of Faith.

Vſe 2. Doth God Increaſe our Troubles, when yet he intends to Remove our Troubles? Then this ſhould incourage us to *Lift up our heads under the greateſt preſſures.* — When they are the *Sharpeſt*, then they are the ſhorteſt.

Si graves, breves.

In all the Srories of the Church, when *Deliverance* was *neereſt*, then was Perſecution the *hotteſt*. The Devill is ſaid *to come*

come down with great wrath, becauſe his *time is but ſhort*. The ſhorter his Time, The greater his wrath.

Here then take a riſe for Faith, from the loweſt Condition you are in. When the Morning is darkeſt, Then comes the Day: when *Trouble* is *Greateſt*, *Then* is Deliverance the Neereſt.

You know who hath turned the ſaddeſt and foreſt Perplexities, that ever the world ſhall ſee, into a Doctrine of Comfort and Conſolation to his Church and People: And upon this ground; Becauſe *Then* is their Redemption *neereſt* when their troubles are higheſt. Luke 21.25. *There ſhall be ſignes in the Sun, the Moon, and upon earth diſtreſſe of Nations, with perplexity; the Sea and waters roaring; mens hearts failing them for feare: the Powers of heaven ſhall be ſhaken. And, when theſe things begin to come to paſſe. Then lift up your heads: For your Redemption Draweth Nigh.* See how neer the day of Redemption is, to the day of deſtruction; Chriſt takes heere a *Riſe of Comfort*, from the *loweſt Condition* that can be. Luke 21.25, 26, &c.

My Brethren; You ſee it is Gods way to increaſe our troubles, when he comes to remove them. Let us not be *Too much* trou-

troubled at our Troubles. I muſt confeſſe wee have *ſad and gloomy Dayes*; and yet we fear they are not at the *Darkeſt.* The floods of ungodlineſſe are riſen high; and we feare, they are not yet at the higheſt: But remember this ſtill. *God doth Increaſe our Troubles,* when he comes to *Remove our Troubles.* The greateſt Darkueſſe is before the Morning watch.

It is the ſpeech of one upon my Text, (*k*) *That the* Lord *did more terrifie his Diſciples, before he would deliver them,* wee are admoniſhed, *That when Adverſity is greateſt, then deliverance is neereſt.* (*l*) Another, *God is uſed to ſend greater Troubles, as the* Harbengers *of approaching deliverance.* (*m*) Another. *Great troubles doe ever uſher in great Deliverances.* ------ *It is our hope, that as* God *hath increaſed our Troubles: ſo he will make all our Troubles ſubſervient to our Deliverances.*

Deliverance is the Birth of Mercy. As never was there birth without Pangs: So Deliverance without Oppoſition and Trouble. Satan oppoſeth, wicked men oppoſe: But as Throws and Pangs are ſubſervient to the Birth: ſo will God make our Preſent Troubles to Deliverance. The ſharpeſt pangs and throws of the

k Quod autem Dominus ſuos magis terruit, priuſquam liberaret; monemur; Cum adverſitas ſumma fuerit, tum proximam adeſſe ſalutem.

l Sic conſuevit dominus vehementiores labores mittere, veluti indices vicinæ liberationis. Beza.

m Tunc magis acuit dolores, quando ſalus jam ſtat. in foribus: & graviora certamina & pericula ſunt certiſſima nuntia liberationis, quo citius ſuſtenda ſunt mala, eo magis ingraveſcunt, &c.

the Church, have ever been the immediate fore-runners of some Childe of Promise.

As it was in the Waters of *Bethesda*. The waters were troubled, before they healed. The trouble of the water was subservient to the Cure in them: so that Opposition and trouble, which doth arise in the time and expectations of our healing; will God turne to our further healing; what the Apostle saith of his Bonds, I may say of all the troubles that arise; *the things that have happened to me, have fallen out to the furtherance of the Gospel*, his Prison was the Gospels liberty, his bonds the Gospels inlargement, his abasements, the Gospels advancement. So here, all our troubles are subservient to the fuller deliverance: were you either well read in the Book of Providence, or in the book of Scriptures, either in the word or works of God, you would finde that the increase of your troubles would be a rise of hope, in stead of a ground of feare, of comfort, in stead of discouragement. Phil. 1. 12.

It is Gods usuall way in the deliverance of his Church and People, (*n*) to heighten their difficulties and troubles before he doth deliver them. It hath been so, as

n Auget certamina quando liberabit. Chryſ. Feſtinente lætitia, acuitur dolor. Baez.

I have shewed you in many examples. And when indeed did God doe any notable things for his Church in the world, But there hath been great tumults and commotions. Look upon the Stories of Scripture.——

And doe you think it will not be so? Is not the Devill as bad, wicked men as malicious as ever they were? and certainly, what power and policy can doe to interrupt God in his wayes of mercy to his Church, shall be done,(o) insomuch that we may say with him, If Christ did not reigne, we should quickly come to ruine. There are some great Promises, which God hath made, and will performe now at the end of all things. But none of these shall be accomplished without great difficulties; He hath said that Antichrist shall downe, * But wee must look for earthquakes before, Such noting he hath in the Kingdoms of the earth, in States and Nations, as nothing but an earthquake will loosen him, and throw him down. See the commotions foretold. *Revel.17. 18.*

He hath promised to make his Church glorious in the world, And these Promises, He that is faithfull and true will perform,

(o) Gaudeo quod Cristus Dominus est, alioqui desperassem. Micon. in epist. ad Calvin.

* Rev. 21. 13.

Revel. 16. 17, 18. Isay. 11. Isay. 62.

forme; But when God doth this, you must look for Commotions, looke for shakings. You read, *Dan.* 12. 1. *And at that time shall Michael stand up, the great Prince that standeth for the children of thy people,* and there shall be a time of trouble, such as never was since there was a nation, *And at that time thy people shall be Delivered,*——(*p*) It is a time of Deliverance, but a time of shaking: And therefore this is that we must expect, that God should increase our troubles, when he comes to remove our troubles.

Joel. 3. 16.

Dan. 12. 1.

p Tunc maxime populus dei affligitur, cum propinqua est salus. Barz.

Object. Yea, but you will say, were our troubles at the height, then we could with more comfort bear them; but we feare, though high, they are not yet at the height, how should we therefore be satisfied in that?

Answ. 1. When you are at the height of your graces, of your faith, hope, patience, when you can believe no further, & hope no further; It is said in respect of the great trouble. *Luke* 8. *when he cometh he shall not finde faith in the earth,* these were at the height indeed, if they had been wound any higher, they had crack't, the Musician will winde his strings to the height, but not overwinde them, so God, he

Luke. 18. 8.

he will exercise, but not destroy our graces.

2. When our enemies are at the height of their sins, and at the height of their rage and cruelty. *Exod.* 15.9, 10. when wicked men are at the top of their pride, they are neerest ruine, when the iniquity of a man is full, when sin is finished, it brings forth death, when the Epha is full, when the harvest is ripe, then will God put in his sickle, &c. *Deut.* 32.35.

3. When we are brought to the lowest.

{ 1. *In Passive,* } *Humiliation.*
{ 2. *Active,* }

when mens eyes are bigge with teares, their hearts with sorrow, then is Gods mercy big with deliverance; God doth use to bring in a full tide of Comfort, when we are at the lowest ebbe of trouble, when the streame is dry, when the channell of second Causes doth not run, then will God arise, and have mercy on Sion, there is hope in thine end. *Jere.* 31. 16, 17. when wee would have thought there was an end of hope, when the stock of hopes was spent, &c. yet then a time of hope, *Esay.* 33.7,8,9. In the mean time, it is rather our worke to doe our present duties, then to busy our selves, and indeed in-

increaſe our preſent troubles, by ſeeking to take the elevation of them, our troubles are high, but how high God will rayſe them before he doth deliver us, it is not in man to tell; It is our comfort, he will either leſſen the burthen, or ſtrengthen the back, either leſſen our troubles, or increaſe our ſtrength to beare, he will not ſuffer us to be tempted above meaſure, and he knows our meaſure, what wee are able to beare. For the preſent, let it be our work to leſſen our ſins, as God increaſeth our troubles, to heighten our duties, as God doth heighten our difficulties, to be healed by our troubles, healed of our pride, unthankfulneſſe, &c. And you ſhall then quickly ſee, that God will turne all your troubles into healing. So much for that doctrine.

There is yet ſomething more obſerveable.

[*when they ſaw him, they were troubled.*]

(*q*) Chriſt adddeth feare to feare, but not danger to danger, They were in no leſſe danger before, though now in more fear; (*r*) There was now more feare, but before more danger, their dangers were

q Timorem timori addit non periculum periculo.

r Quanquam opinione, & errore deteriores fuerint, tamen non reipſa. Carth.

lessened, though their feares were increased.

D. Mens feares may be increased, when yet deliverance is neerest.

Opinio mali affligit, ubi nihil est mali. Musc. in loc.

Again, *D*. God may be in a way of deliverance, when yet he seems to be in a way of destruction.

But we have done with the first, the effect of their apprehension of Christ, *ad intra*, they were troubled.

Wee will speak a word to the second, the effect, *ad extra*, (*s*) they cryed out for fear, heere was *terrour*, and *clamor*.

(*They cryed out for feare.*)

For feare of what? why, 'twas for fear of Christ, (*t*) they thought him to be a Ghost, and therefore cry out for feare.

But admit it had been a Ghost, yet why should they feare, why should they cry, had it not been easier to have driven him away by prayers, then by feares, by beleeving, then by crying. (*u*) It is more easy to drive away Sathan by prayers then by fears, It is said in the 26. *Esay*, 16. they powred forth a prayer, when their chastisement was on them, (*w*) the word doth signifie a charme, as well as a Pray-

s Tantus terror illos invasit ut velut impotentes facti. Exclamant. Brugens.

t Christus in spectrum transformant & tunc timent. Musc.

u Præcibus potius diabolum pellemus, quam terroribus in dulgeamus. *Esay*. 29. 16.

w [illegible] In cantatio, mussitatio Submissa oratio. Buxtorf.

er: prayer is the beſt charme to conjure down the devill.

It is our weakneſſe to be afraid of Satan, and our wickedneſſe too. Satan could not doe thee ſo much hurt, if hee killed thee in the place, (though indeed he cannot touch a hayre without permiſſion) as he doth if he prevaile with thee to be afraid of him.

Many are afraid of Satan when they are praying, who yet are never afraid of him when they are ſinning: Indeed when they ſinne they ſerve the devill, and therefore think he will not hurt them. But when they pray, they ſerve God, and then they feare him, becauſe now they know they doe diſpleaſe him. Nay, too many weak and timerous ſpirits of Gods people, who are too much afraid of him, if they be alone in their Chambers, Cloſets; and if it bee darke, they dare not ſtay, though they be in duty; if they doe, yet they ſtay with feare and trembling. And indeed thou hadſt bettter to feare and tremble in duty, than to ſuffer thy feare to cauſe thee to leave off a duty. The beſt way to conquer the devill is to ſtand to it. He is the greateſt coward, becauſe the greateſt ſinner, reſiſtance conquers

I have shewed you in many examples, And when indeed did God doe any notable things for his Church in the world, But there hath been great tumults and commotions. Look upon the Stories of Scripture.——

And doe you think it will not be so? Is not the Devill as bad, wicked men as malicious as ever they were? and certainly, what power and policy can doe to interrupt God in his wayes of mercy to his Church, shall be done,(o) insomuch that we may say with him, If Christ did not reigne, we should quickly come to ruine. There are some great Promises, which God hath made, and will performe now at the end of all things. But none of these shall be accomplished without great difficulties; He hath said that Antichrist shall downe, * But wee must look for earthquakes before, Such noting he hath in the Kingdoms of the earth, in States and Nations, as nothing but an earthquake will loosen him, and throw him down. See the commotions foretold. *Revel.* 17. 18.

(o) Gaudeo quod Cristus Dominus est, alioqui desperassem. Micon. in epist. ad Calvin.

* Rev. 11. 13.

Revel. 16. 17, 18. Esay. 11. Esay. 62.

He hath promised to make his Church glorious in the world, And these Promises, He that is faithfull and true will perform,

forme; But when God doth this, you must look for Commotions, looke for shakings. You read, *Dan.* 12. 1. *And at that time shall Michael stand up, the great Prince that standeth for the children of thy people,* and there shall be a time of trouble, such as never was since there was a nation, *And at that time thy people shall be Delivered,*——(*p*) It is a time of Deliverance, but a time of shaking: And therefore this is that we must expect, that God should increase our troubles, when he comes to remove our troubles.

Joel. 3. 16.

Dan. 12. 1.

p Tunc maximè populus dei affligitur, cum propinqua est salus. Bucer.

Object. Yea, but you will say, were our troubles at the height, then we could with more comfort bear them; but we feare, though high, they are not yet at the height, how should we therefore be satisfied in that?

Answ. 1. When you are at the height of your graces, of your faith, hope, patience, when you can believe no further, & hope no further; It is said in respect of the great trouble. *Luke* 8. *when he cometh he shall not finde faith in the earth,* these were at the height indeed, if they had been wound any higher, they had crack't, the Musician will winde his strings to the height, but not overwinde them, so God, he

Luke. 18. 8.

he will exercise, but not destroy our graces.

2. When our enemies are at the height of their sins, and at the height of their rage and cruelty. *Exod.* 15. 9, 10. when wicked men are at the top of their pride, they are neerest ruine, when the iniquity of a man is full, when sin is finished, it brings forth death, when the Epha is full, when the harvest is ripe, then will God put in his sickle, &c. *Deut.* 32. 35.

3. When we are brought to the lowest.

{ 1. *In Passive,* } *Humiliation.*
{ 2. *Active,* }

when mens eyes are bigge with teares, their hearts with sorrow, then is Gods mercy big with deliverance; God doth use to bring in a full tide of Comfort, when we are at the lowest ebbe of trouble, when the streame is dry, when the channell of second Causes doth not run, then will God arise, and have mercy on Sion, there is hope in thine end. *Jere.* 31. 16, 17. when wee would have thought there was an end of hope, when the stock of hopes was spent, &c. yet then a time of hope, *Esay.* 33. 7, 8, 9. In the mean time, it is rather our worke to doe our present duties, then to busy our selves, and indeed in-

increase our present troubles, by seeking to take the elevation of them, our troubles are high, but how high God will rayse them before he doth deliver us, it is not in man to tell; It is our comfort, he will either lessen the burthen, or strengthen the back, either lessen our troubles, or increase our strength to beare, he will not suffer us to be tempted above measure, and he knows our measure, what wee are able to beare. For the present, let it be our work to lessen our sins, as God increaseth our troubles, to heighten our duties, as God doth heighten our difficulties, to be healed by our troubles, healed of our pride, unthankfulnesse, &c. And you shall then quickly see, that God will turne all your troubles into healing. So much for that doctrine.

There is yet something more observeable.

[*when they saw him, they were troubled.*]

(*q*) Christ adddeth feare to feare, but not danger to danger, They were in no lesse danger before, though now in more fear; (*r*) There was now more feare, but before more danger, their dangers were

q Timorem timori addit non periculum periculo. *r* Quanquam opinione, & errore deteriores fuerint, tamen non reipsa. Cartw.

lessened, though their feares were increased.

D. Mens feares may be increased, when yet deliverance is neerest.

Opinio mali affligit, ubi nihil est mali. Musc. in loc.

Again, *D*. God may be in a way of deliverance, when yet he seems to be in a way of destruction.

But we have done with the first, the effect of their apprehension of Christ, *ad intra*, they were troubled.

Wee will speak a word to the second, the effect, *ad extra*, (*s*) they cryed out for fear, heere was *terrour*, and *clamor*.

(*They cryed out for feare.*)

For feare of what? why, 'twas for fear of Christ, (*t*) they thought him to be a Ghost, and therefore cry out for feare.

But admit it had been a Ghost, yet why should they feare, why should they cry, had it not been easier to have driven him away by prayers, then by feares, by beleeving, then by crying. (*u*) It is more easy to drive away Sathan by prayers, then by fears, It is said in the 26. *Esay*, 16. they powred forth a prayer, when their chastisement was on them, (*w*) the word doth signifie a charme, as well as a Prayer,

s Tantus terror illos invasit ut velut impotentes facti. Exclamant. Brugens.

t Christus in spectrum transformant & tunc timent. Musc.

u Præcibus potius diabolum pellemus, quam terroribus in dulgeamus.

Esay. 29. 16. [illegible] In cantatio, mussitatio Submissa oratio Buxtorf.

er: prayer is the beſt charme to conjure down the devill.

It is our weakneſſe to be afraid of Satan, and our wickedneſſe too. Satan could not doe thee ſo much hurt, if hee killed thee in the place, (though indeed he cannot touch a hayre without permiſſion) as he doth if he prevaile with thee to be afraid of him.

Many are afraid of Satan when they are praying, who yet are never afraid of him when they are ſinning: Indeed when they ſinne they ſerve the devill, and therefore think he will not hurt them. But when they pray, they ſerve God, and then they feare him, becauſe now they know they doe diſpleaſe him. Nay, too many weak and timerous ſpirits of Gods people, who are too much afraid of him, if they be alone in their Chambers, Cloſets; and if it bee darke, they dare not ſtay, though they be in duty; if they doe, yet they ſtay with feare and trembling. And indeed thou hadſt bettter to feare and tremble in duty, than to ſuffer thy feare to cauſe thee to leave off a duty. The beſt way to conquer the devill is to ſtand to it. He is the greateſt coward, becauſe the greateſt ſinner, reſiſtance conquers

him, he dares not ſtand out one charge; thou (x) over-over-comes, if thou doe but hold up weapons againſt him.

x Rom. 7. 37. ὑπερνικῶμεν Super ſuperamus. Wee over-come over-come.

Art thou in duty, doth Satan trouble thee? art thou afraid? yet hold on prayer. Satan is more afraid of thy prayers, than thou canſt be of his feares: Thou tormenſt him more by prayers, than he can doe thee by fears: And therfore hold up thy heart, thou runſt into danger, if once thou goeſt out of duty; better thou hadſt to dye in the place in believing and praying, than to preſerve thy ſelf (if this thou could doe) by flying and withdrawing. Certainly hee comes into Sarans power, who ſeeks to eſcape it by flying, and not by beleeving, by fearing, and not by praying.

Let us then take heed of this—— We are too apt to it, with the Apoſtles here, to act our feare, when we are called forth to act our faith.

There is yet ſomething more from this ſecond effect of their feare.

(They cryed out for feare.)

Terror argumentum diffidentiæ clamor deſperationis. Aret.

Paſſion you ſee will have a vent, *They cryed out:*—— It had been well if they had cryed up, but they cryed out: Feare doth the one, but it muſt be faith which

which must doe the other. —— But what a shame was this. It was a sin they should be afraid, but what a shame they should cry out for feare; —— They who were the Disciples of Christ were in Gods way, went out upon Christs warrant, doe they feare? nay, doe they cry out for feare? what may the Mariners say? *Shall such a man as I fly*, saith *Nehemiah*? what one under such protections? one under so many promises? one who had such a cause, & such incouragements from above, shall I flye? This he thought both Gods dishonour, his shame, religions scandall. So shall such men as these fear, nay cry out too? Such as were the friends and Disciples of Christ? such as were sent on Christs Errand? such who were under such protections? doe they feare? -- What, I say, might the poore Mariners say? (y) What a dishonour was this to Christ? what a scandall to Religion, what a shame to themselves? You have an excellent expression in the 8. *Ezra* 22. Read it. See how tender Gods people are of Gods honour, they will rather venture themselves, then hazzard Gods glory; he would rather goe in danger, than give occasion to wicked men

Nehem. 6. 11.

y Ecce quales sunt qui Christum colunt? Sibona different boni esset. Salv.

men to think dishonourably of God.

Doct. Certainly Christians should be careful, they should take heed of bringing an ill report upon the wayes of God, they should take heed of bringing a scandall upon religion. It is a great sinne with the bad spyes to bring an ill report on the good land, to cause the wayes of God to bee evill spoken of. Beware of fearing: *wherefore should I feare in the dayes of evill?* saith *David*, the righteous should be as bold as a Lion: A good cause and a good courage should goe together. But though you should fe're, yet fight against your fears, pray against the.

Beware of crying out--- He that crys up wil never cry out; he whose heart hath found a vent to God, hee will never complaine to man: hee who is once open to God, is shut up to man, the more God hears of thee, lesse man shall hear; men cry downwards so much, because they cry no more upwards: if your hearts could once find a passage to God in your troubles, you would finde so much comfort in it, as you would never complaine to man.

Christians! you are all publike persons, there is an universality in every

one

one of you, one of you stands for many, a few for all: and that not onely for all Professors, but profession too. You had need therefore to be wary, to walk exactly, suffer not the Crosse of Christ, the ways of God to be ill spoken of for your sake, 2. *Phil.* 18. (z) Give not you occasion to wicked men to blaspheme Religion, to cast dirt in the pure face of Profession. It was *Davids* sinne, let it not be yours.—— It lyes upon us to justifie the wayes of God by our unblameable walking; *Woe bee to them by whom offences come; woe be to them who give just occasion of Scaudall to wicked men, that put a stumbling block in the wayes of others, to hinder them from entring the way of life.*

z Christum legunt & impii sunt, Christum audiunt & inebriantur Christum sequuntur & rapiunt. Salv. de Gub. l. 4, 5. 1 Sam. 12. 24. Matth. 18. 7.

But yet you that are without, suffer not the infirmities and sins of those that walke in the way of profession to bee a rock of offence, a stone of stumbling to you, to keep you from entring the way of life. The wayes are good, though all that walk in the wayes should be nought, you are to walke by precepts, not by the practises of others, by rule not example: their failings are not to be stars to sayle by; but rocks to shun: That which they should doe is thy Law, that which they

doe (if they faile) is not thy patterne. It grieves me to ſee the unanſwerable walking of profeſſiors to profeſſion; and it is an addition to our ſorrow, to ſee how Satan makes uſe of our failings, and ſins to be as ſtumbling blocks to hinder others from entring the way of life. But men whoſe hearts are ſet againſt the ways of God, ſhall bee furniſhed with matter enough to bring them into further diſlike.

If you be willing to be offended, you ſhal have offences enough to your further blinding and hardning: if the Word do not teach you, works ſhall blind you, if the word doe not ſoften you, works will harden you: if you ſtumble at the Word, and at profeſſion, you are ſure ro fall at workes.

Men firſt take offence at the duties the Word commands, and then they ſtrengthen that offence by the failings of thoſe who walke in thoſe wayes: This the Apoſtle ſhewes in the 1 *Pet.* 2. 8. Chriſt was a ſtone of ſtumbling; but you ſee to whom, even to thoſe who ſtumbled at the Word firſt; firſt the ſtumble at the word, then at Chriſt. Beware leſt this be your condition, if it be; all the faylings

ings of Profeſſors ſhall ſerve for no other end to you, then for your further hardning, and ſtrengthenning your diſlike againſt Profeſsion it ſelf, to your utter undoing.———

But we ſhall ſhut up this.—— And will now come to the next Verſe.

The end of the fifth Sermon.

Matth.

Matth. 14. 27.

But straightway Jesus *spake unto them, saying: be of good cheere, It is I, be not afraid.*

HItherto, you have had a black, a stormy and tempestuous night; and now the morning begins to appeare. Hitherto you have had nothing but troubles, fears, outcries; but now comfort begins to dawne. The beginnings of Gods people may be very sad and troublesome, but the end is ever comfortable and joyfull. Hence *David, Mark the upright man, observe the just, for the end of that man is peace, Psal.* 37. The end, he saith, not the beginnings. The beginnings may be stormy: but the end is calmy.

Noahs Ark was a long time tossed with waves; but at last it came to Mount *Ararat*, a place of rest. So the Church of God may be Tost upon the stormy sea of this

this world for a time: but at last God wil allay all stormes, quiet all troubles, and bring his poore tossed ship of the *Church* unto safe harbour.——There is a rest for the people of God, *Heb.* 4. 9, 2 *Thess.* 1. 7.

You have an Embleme of all this in this story of the ship on the sea; which *Augustine* makes to resemble the state of the Church from Christs Ascension, till his comming againe. As I have shewed you before.

You have seen their Commission and setting forth to sea: you have seene their danger, and the feares they were in. You have heard of Christs addresses to relieve them: and (upon a mistake) the increase of their feares, though not of danger.

And thus farre hath Christ exercised their graces, discovered their corruptions: now begins the rise of their comfort and deliverance.

Christ can neither deferre their deliverance, nor conceale himselfe any longer. And therefore it followes, [*But straitway Jesus spake unto them, saying; Be of good comfort, it is I, be not afraid.*]

(*a*) As the mother sometimes speakes to her childe in the darke of the night, when

a Quomodo solemus trepidos compellara, qui nos ex voce agnoscere possunt, ego sum. Jansen.

when it is afraid; Peace child, do not cry, it is I, thy mother. be not afraid. So doth Christ here speak to his Disciples, when they were in their childish feare of a ghost; (6) Peace, be of good comfort, It is I, your Saviour; be not afraid. They deserved reproofe, but he pitties their weakneſſe.

b Alloeutus statim eos, & voce illis non ignota significat quis sit. Chem.

In this Text, Christ doth apply himselfe to the cure of three severall distempers, under which they laboured.

1 They were in feare of a Ghost.

2 They were in feare of their danger; of being swallowed up of the waves.

3 They were even out of hopes of preservation and deliverance.

See here how Christ doth apply himself to the cure of these three distempers.

1 To settle them aright in their misapprehension, that he was a ghost, he tels them, --*It is I.*

2 To quiet their hearts in the feare of the danger of the waves: He saith, *It is I, be not afraid.*

3 To comfort and strengthen their hearts, in assurance of deliverance; he saith, (c) --*Be of good cheere*, or beleeve, be of good confidence, *It is I.*

c Bene habe. Idem est consolamini & fiduciam habete.

This in a more generall way is observable

ble in the Text. In particular; caſt your eye upon theſe foure things.

1 Look upon the way, which Chriſt takes to ſettle, comfort, & incourage his Diſciples, in their fears, dangers, & miſapprehenſions. [*He ſpake unto them.*]

2 Looke upon the incouragement it ſelfe, which is double.

1 *Be of good cheere.*

2 *Be not afraid.*

3 Looke upon the ground of this incouragement, [*It is I:*] *Be of good comfort, It is I, be not afraid.*

4 Obſerve the time when: and that is in the firſt words: ſtraightway.---*But ſtraightway Jeſus ſpake unto them*, &c.

We will begin with the firſt: The way Chriſt takes to ſettle, comfort, and incourages them. [*Ieſus ſpake to them.*]

But to what Them? doth he meane to all in the ſhip? or only to his Diſciples? If to all, that might have been as bad as a ghoſt to ſome, to tell them it was *Chriſt*. Guilty conſciences, wicked men are ready to ſay with their father, *Art thou come to torment us before the time?* At the beſt, it could be little comfort to thoſe who had not an intereſt in Chriſt, who had not Chriſt their friend. Well might they

they thinke as *Ahab* sometimes said to *Eliah*, ----*Hast thou found me, oh my enemy.*

1 It was spoken to the hearing of all.

2 But to the comfort chiefly of his owne.

Doct. The same word of God may be spoken to the hearing of all; but to the comfort of a few. Christ spake to the hearing of all in the ship, but yet to the comfort of his Disciples.

And yet we cannot but think, the rest of the Passengers and Mariners might receive some comfort by it: so far as they understood who it was that spake. The newes of a Saviour to a man in misery is some comfort; though as yet the man is not able to cleere his interest in him. And it might be the more to them now, because they were in the same ship with the Disciples, and therefore like to be sharers with them in their deliverance.

Doct. It is good to be in the ship with the people of God, though it be on a stormy and troublesome sea.

The Mariners found this to be true. They were in the ship with them, and therefore did partake of the common salvation. It is good to be in good company in a good cause, though you meet with

with many difficulties in it. If any ſalvation come, you ſhall be ſure to heare of it there.

It is better to be on a ſtormy ſea with the people of God, then to be without them upon the ſhore: you ſee that here; They had not only their bodies, but their ſoules ſaved too, as you may conjecture charitably by the ſequell of the ſtory, Verſe 33.

Againe, in that the whole ſhip was ſaved for a few Diſciples in it, we learne,

Doct. That God may have mercy upon many for the ſake of a few.

God would have ſpared *Sodome* for *ten righteous perſons*; *Ieruſalem for one*, *Ier.* 5. 1.-- (*d*) Beleeve me, (ſaith *Auguſtine*) holy men are the pillars of a Common wealth, which being taken away, we can look for nothing but ruine. *Eliah* was called (*e*) *The Chariots of Iſrael, and the horſemen thereof.* (*f*) *Luther* is ſaid to be the pillar of *Germany*, who by his prayers did keepe back and helpe off many miſeries upon them. It is ſaid, *Numb.* 14. 9. *Feare not the people of the land, for they are bread for you: their defence is departed from them.* The Lord is with us; feare them not; [*their defence is departed from them*

d Credit mihi. Pii homines ſunt civitatum ſacre fulcra, & columna, quibus ſe motis & ſubrutis, nihil niſi perditio. Aug.

e Quia præcibus ſuis populum non aliter ac curru ab inimicis liberavit. Aug.

f Luther dum in vivis eſſet, multas precibus ſuis calamitates a patria ſua advertebat, & ſemovit.

them] It is in the Margin, [*Their Shadow.*] The Rabbins say, That this was *Job*; and as long as he lived, he was a shadow and defence to *Canaan*, that they could not enter: but now being dead, they might goe in, and enter, they were all bread for them, for their defence is departed from them.

Wicked men look upon Gods People as the Troublers of a Kingdome, of a City, of a Parish: when yet God saith, they are the Defence, the Shelter of them.

The whole Ship was saved for a few Disciples in it; nay, a whole Ship for one *Paul. Acts* 27. God hath oftentimes Mercy upon many, for the sake of a few, But wee proceed.

[JESUS *spake unto them.*]

This is the way that Christ took here, to incourage and comfort the hearts of his people. [*He spake unto them.*] They were in a sad condition, before Christ spake: but now their souls revive.

Doct. A word from Christ is able to raise up and encourage the drooping spirits of Gods people in trouble. I say, Though the hearts of Gods People lie low

low in trouble and ſorrow: yet one word of Chriſt is able to raiſe them, and revive them.

You ſee here, The Diſciples were in a ſad condition before; even at their wits end, for feare, (*g*) but one VVord from Chriſt ſettles them.

Are we in troubles of Conſcience; labouring under the apprehenſions of Gods wrath for ſin! It's but One Word ſpeaking, and thy ſoul ſhall be comforted. It's but one word from Chriſt, — *Thy ſins be forgiven thee.*] And Conſcience is at peace: all troubles are gone.

Are we in Deſertions? Doth Chriſt withdraw himſelf from us? It is but one word from Chriſt, — *It is I*, and the ſoul is again (*h*) revived. As it was with *Mary* in the loſſe of his Bodily preſence, *She wept*, and would not be comforted: Nay, though Angels did labour to comfort her, yet they could not. It is not all the Angels of heaven, that are able to confort a drooping ſoul, Chriſt but ſpeakes a word to her, — *Mary.* And her heart leaps. — *Rabboni.* My Lord: So is it with a ſoul that hath loſt the ſpirituall preſence of Chriſt. It is not all the comforts in heaven and earth, can comfort the

g Quantaris vocis Chriſti & verbi divini. Muſc. Plus unì cum verbum animos. corobo-rat, quam exi-mium miracu-lum. Muſc.

h Tranquil-lus Deus tranquillat omnia, & cum quie-tum aſpicere quieſcere eſt. Bern.

soul in the absence of Christ; what is Gold in the absence of God! What is the creature in the absence of the Creator! All the world is but like a Feast without an Appetite, a Paradice without a Tree of Life. Nothing can fill up Christs room in the soul; The Presence of no comfort can make up the absence of Christ; yet one word from Christ, one smile from heaven, And the soul is revived. *Speak but the word, and thy servant shall be whole,* saith the man in the Gospel: So, Speak but the word, and this dead heart shall be raised: this dejected heart shall be comforted, this broken heart shall be bound up, this sad heart shall be cheered, &c.

Are we in outward troubles and Calamities? why, it is the Word of Christ, that doth stay us, that doth cheare us, that doth support us, that doth comfort us. *Psal.* 94.19. *In the multitude of my perplexed thoughts within me, Thy comforts delight my soul.* Certainly the comforts from his Word. Yea saith he: — *I had perished in mine affliction, but that thy word did support mee. Psal.*119. 50.92.

The Word is full of Counsell, full of Comfort, full of Support, full of Help to a soul, in all his Troubles. Therefore hath

hath God left us a Word, that it might be as a *School* to *instruct* us; a *Star*, or *Sun*, to *guide* us; a *Rock* to support us; a *Cordiall* to *comfort* us; a *Tower* to *secure* us; and *Armory* to *defend* us in the evill day. The *Word* is as full of *comfort*, as the *times* are full of *terror*; the dayes are full of *trouble*: but the *Promise* is full of *comfort*. And it never speakes more *comfort* to the Saints, then when the *times* speak most *trouble*.

Vse. Let this then direct us, whither to flie for comfort now, in these times of Trouble: Even to the Word of Christ. Enquire what VVord of comfort, Christ speaks now to his Church, in this day of Trouble; and *listen to it, live upon it.*

It is our fault, that the Noyse of our Troubles and feares doe hinder us from hearing what Christ saith in his VVord to comfort us.

It is said of the children of Israel, *Exod. 6. 9.* that when *Moses* came to speak Deliverance and Comfort to them, and told them, that God sent him to that purpose, to deliver them: yet saith the Text, *The children of Israel hearkened not to Moses for Anguish of Spirit, and for cruell Bondage*: So it is with us, Our Feares,

and our Troubles, and Vnbeleevings, carnall reasonings cry so loud in our eares, that wee cannot hear the Comfort that God doth now speak to us, out of his Word.

Object. But you will say, Did Christ speak to us, as hee did to his Disciples heere, then we might be comforted in our troubles.

Ans. Christ doth speak to us, as he did to them: VVhat did he say to them, but he saith to us also now, All we read was but this, — *Be of good cheere; It is I? Be not afraid.* He did not say, He would save them, Hee would helpe them, nor that hee would preserve their ship, cease the storme, deliver them out of Trouble and Danger; onely hee saith, *Bee of good cheere (It is I)* I, that am your Saviour, your Lord, your Master. I, that sent you out. *All the rest was the work of their Faith.* Their Faith made out the rest: even their Confidence in him. Now I say. This, and more then this doth Christ say to us now in our Trouble.

How many words of Christ have wee, for this [*Bee of good cheer? Let not your hearts be troubled.*] *Fear not little flock.* [*Fear not thou worme Jacob,*] I, I, that

Joh 14.1. Luk. 12.32. Isay. 41.13. Isay. 43.5.

am

am your God, your Saviour, your Deliverer, in times of Trouble; your *Rock, Refuge, Shield.* It is I, whoſe cauſe you undertake; whoſe glory is concern'd. And therefore we may reaſon out the reſt, as well as they: and where is now our Faith! That man is deafe, that heares not Chriſt ſay thus much now. And doth Chriſt ſay this? where then is our Faith, to reſt upon him, oh that this word might beget faith, and this Faith might again ſtrengthen it ſelf in this Word!

Object. But you will ſay, Had wee a perticular Word of Chriſt, that God would now deliver England: wee could then finde a Bottom of Comfort, though our conditions lay farre lower then they are. But wee want that. Therefore are we oppreſſed with feares.

Anſ. You have as much Word for the deliverance of the Church now, as the Diſciples had for the Preſervation of the Ship. Yet they beleeved the one, reſting only upon the Nature of a Saviour, without a word: and why ſhould we doubt of the other, though we had no word.

There may be a Reſting upon Gods Name for a mercy, Though you have never a Promiſe for it. *Iſa.* 50. 10. *Hee*

that walketh in darkneſſe, and ſees no light: no light of any Promiſe, to tell him how things ſhall be: *Yet let him truſt upon the Name of the* LORD, *and ſtay himſelf upon his* GOD. There is *Truſt* without *Promiſe*. He that Reſts upon the *Name of the Lord*, that *is*, his Mercy, Goodneſſe, Truth, Love, Reſts upon that which is *the ſpring* of all the Promiſes: *the ground*, and *foundation*, whereon the Promiſe ſtands, and that into which all the Promiſes are *reſolved*, *viz. The Name of God*. *Pſal.* 62.8. The Prophet exhorts to truſt in God. And upon what Ground? He alleageth no Particular Promiſe; but tells you of Gods *Generall Nature*, *Ver.* 11. God hath ſpoken, that *Power* belongs unto God. And *Ver.* 12.---- And unto thee belongeth *Mercy*. And thereupon hee truſteth. God was *Powerfull*, and able to Deliver. And God was *Mercifull*, and ready to help, and thereupon he truſted.

And have not *we as much* for a *Ground* of our Faith, as This? You read, *Pſal.* 33.18.19.-*The Eye of the Lord is on them that feare him, and upon them that Hope in his Mercy: to Deliver their ſoul from death*. Here is *Hope*; and that not exerciſed upon any Promiſe in Particular, but upon

Gods

Gods Nature in the Generall. (*Hope in his Mercy.*) And yet saith the Psalmist, *The eye of the Lord is upon such; to Deliver them from death.* Psal. 147. 11. — *The Lord delighteth in them, that feare him; in them that Hope in his Mercy.* Mark you: There is the same again, though a Promise be wanting; yet God delights in those, *that hope in his Mercy*, in the Generall.

So: Though we had not a Promise, yet we have a Word to discover God to us: we have the Name of God; his Nature; his Properties, to rest upon for Deliverance. And this is as good a Foundation, as the Disciples had now for their Faith upon the Sea.

What Promises had the woman of *Canaan*? What particular Word had she for her? Indeed she seemed to have one against her; *I am not sent, but unto the lost sheep of the House of Israel*, Verse 26. Nay, *It is not meet to take the childrens bread, and cast it unto doggs.* Verse 26. (*i*) here was a great tryall, here was not onely silence, Verse 23. no word, but here was a word against her, yet her faith rested upon his Nature, he had Power, and he had mercy, & therfore she rested on him. Matth. 15. 22. 23, 24.

i Triplex tentatio, 1. Taciturnitatis. 2. Particularitatis. 3. Indignitatis.

2. But wee have yet more incourage-

ment. Indeed, if wee had nothing but *Gods nature*, his Goodneſſe, Mercy, compaſſion to his people, to draw out our faith and Dependance upon him now, yet this would goe far with us. God is mercifull and gracious, wee are his people, Firſt, we are his by choice, he hath choſen us out of the world, nay we are his, 2. By purchaſe, he hath (*k*) bought us. So *Gal.* 4.5. Nay, wee are his, 3. By donation. God the Father hath beſtowed us on Chriſt, he hath given us to him. *Joh.* 17. 6.7. And wee are his 4. by Covenant, we have given our ſelves to him. And being his in bonds, nay his in ſuch neere bonds, choice relations, As wee have incouragement to depend upon him, So alſo in our dependance, to expect deliverance and Mercy from him. ——

ἠγόρασεν (*k*) Chriſtus nos redemit, proprie emercatus eſt, ſeu emendo eximit paſſor.

Chriſtus non tam manu potenti, quam pretio dato nos redemit.

1. Beſides all this, we have a Book of Promiſes, wherein in the Generall, God hath made many gracious ingagements to us.

2. Nay, and we have a book of experiences that may be annexed to the Book of Promiſes, both of Gods dealings:

1. *To other of his people.*
2. *To our ſelves.*

which might Speak ſome incouragment, and

and afford ſome bottome for faith to reſt upon.

3. And we have incouragement from the Cauſe which is undertaken, which as it ſpeakes incouragement to us to undertake it; So it doth no leſſe to us in our undertaking of it.

4. Yea, and wee have incouragement from the Conſideration of our enemies. I ſay no more, but that it will be an unparralell'd caſe, an untracted piece of Providence, if God doe not deliver us.

Object. But you will ſay all theſe may ſeem but to afford us probable conjectures: They may be, and may not be. How ſhall we know whether God will doe to us, as to others? ſuccour his owne Cauſe, and not give us up to our enemies? except we had a particular word for it.

Anſ. For the anſwer of this, therefore let us look, and we ſhall ſee that we have ſomething that comes neer to a particular word, that God will deliver us. Let our Enemies but ſhew as much for their confidence, as we may doe for ours; and wee will give up the Bucklers.

Wee will firſt lay downe two grand Rules, which Divines lay down, in the interpretation of Scripture.

Rule-

1. *Rule.* What God hath done to others of his people in distresse, is equivalent to a Promise to us, in the same condition.

Now God hath supported, Delivered others of his people in former times.

And this is Equivalent to a Promise to us, that God will support and deliver us.

Hee hath helped his Church in their straits, in *Egypt*, in *Babylon*, in *Esthers* time. And that, which God did to others of his People in distresse, is equivalent to a Promise to us; as our Divines say in their interpretation of Scriptures.

And this seems to have a foundation in Scripture too. *Jobs* Deliverance out of Trouble is made the Ground of our waiting upon God for Deliverance out of Trouble also. You shall see it. *Jam.* 5. 7. to 11. In the seventh Verse, the Apostle exhorts them unto patience, under all their afflictions, and Crosses, upon this Ground, because God will deliver them, if they wait on him. Why, But how shall we know that? Why saith the Apostle: He hath delivered others of his people, in the same Cases: And so will he you. *You have heard* (saith he) *of the patience*

tience of Job, and what end God made with him. (*i. e.*) How God delivered him out Trouble: *And therefore be you patient,* and wait for the same Deliverance.

And hereupon the Psalmist reasons. *Psal.* 22. 4,5. *Our Fathers trusted in thee, and thou deliveredst them: they cryed unto thee, and were not confounded.* And what is the meaning of that; but that the Church doth take up an Argument from Gods dealing with his Church in former times, To trust God for the like Mercy for themselves, being in the like condition.

Rom. 15.4. *What ever things are written,* (saith the Apostle) *they are written for our learning; that wee, through Patience, and comfort in the Scripture, might have hope.* Marke there (what things are written) not only Promises, but Histories of Gods dealings to his Church were therefore written, that we might have hope. (*i. e.*) That we might depend on God, in the like condition.

He relieved *Iacob, David, Iehoshaphat, Iob,* the Churches of God, &c. That all these might be in stead of *promises* to us, to inable us to depend on God, in the like distresses.

So

So *Psal.* 9.10.—*They that know thy name will trust in thee.* And why? He doth not say, because thou hast made them ptomises; though this be true. But he saith, *Because thou Lord* (*l*) *hast not forsaken them that seek thee.* Where he urgeth the experience of Gods dealings with others, to be in stead of a promise to them, to trust in God. Otherwise the argument were not of force. He never yet forsooke any that sought him: (*m*) And therefore we may trust in him, he will not forsake us.

l לאעזבת Adverbum non derelinquis. Græc. ὅτι οὐκ ἐγκατέλιπας sperabant, *i.e.* pollicebantur sibide te quod non sis ipsos deserturus, quoniam alios non dereliquisti. Musc.

And this is the first rule: what ever God hath done to others of his people in distresse, is equivalent to a promise to us, in the same condition.

2. *Rule.* What God promiseth to any of his people, he promiseth to all his people in an equall estate. What God promiseth to his Church in other ages, he promiseth to his Church in all ages, in equall estate. This is another rule that Divines lay downe. And this seemes to have a foundation in the word of God also. I will give you two places.

God, you know, had made a promise to *Solomon* at the building of the Temple; that if the enemy besieged their Cities,

ties, if he brought a famine, peſtilence, or ſword upon the land: *if his people did humble themſelves, and pray, and ſeeke his face, he would heare from heaven and forgive their ſinnes, and heale their land.* As you ſee at large, 2 *Chron.* 7.14. 1 *Kings* 8.37. to 40.

Here was a promiſe made to *Solomon.* Now if you look into 2 *Chron.* 20.8,10. You ſhall ſee how *Iehoſaphat* makes uſe of this promiſe, and ſues it out.——

Art not thou our God, who haſt ſaid: *If the ſword, judgement, or peſtilence come upon thy people, and thy people cry unto thee in their affliction, then thou wilt heare from heaven, and helpe, and deliver them.* Why ſaith he, Behold now the enemies which are come againſt us, & judge them, Lord our God: for we have no might againſt this great company; neither know we what to do: but our eyes are up to thee.

Where you ſee the rule confirmed; that what ever God promiſeth to any of his people in any age of the world; he promiſeth to all his people in all ages in an equall ſtate, *i. e.* in the like condition. Vpon this ground *Iehoſhaphat* made uſe of this promiſe which was made to *Solomon*; being in the like diſtreſſe he goes to ſue

sue out the promise, and lookes for the performance of it.

I will give you another place, *Iosh.* 1.5. *I will be with thee, I will not faile thee nor forsake thee.* This you know was a particular promise made to *Iosh.* Yet the Apostle, (who best knew the minde of the giver,) he brings this promise into the common stock, that seemed to be impropriated; and shewes that this is part of the Saints riches, *Heb.* 13.5. *Let your conversation be without covetousnesse*, for he hath said, *He will never leave thee nor forsake thee.* Yea, you may say: he hath said so to *Iosh.*: but where to me? And indeed this could not be answered, unlesse you grant this rule to be true; that whatever God hath promised to his Church, or any of his people, in other ages of the world; he hath promised to his Church, and all his people to the end of the world, provided they be in like state, in equall condition; whence we say, That generall promises may bee particularly applyed: and particular, generally. That is, what ever promise you find to one godly man, as godly: or to his Church, as to his Church. It is applyable to all. God carrying himselfe to all

all alike, all of you being under the ſame covenant, and to deale with the ſame God, who is impartiall in the diſpenſations of his love and mercy.

And now then bring downe this Rule, and ſee if it be not ſomething to us. He hath promiſed to ſave the oppreſſed people, *Pſal.*12.5. He hath promiſed to deliver his people out of trouble. The Scripture is full. He promiſed, that no Weapon formed againſt the Church ſhould proſper: a promiſe to the Church of the Gentiles: He ſaid, *He would make Jeruſalem a burthenſome ſtone, that who ever lifteth at it ſhall be cruſhed to pieces, though all the Nations of the earth ſhould be gathered together againſt it, Zach.*12.3. Reade *Iſay* 43.v.3,4. *I will give men for thee.* —— And *Micah* 4.11,12.——

What ſhall we ſay of theſe places? are they uſefull to us? Or of no uſe. Of no uſe we cannot ſay, for the Apoſtle tels us, that *All Scripture is written for our inſtruction; that we through patience and conſolation thereof might have hope.* And if uſefull, then they are to incourage us, to truſt upon the ſame God, that God will be the ſame to us, that he hath beene to others. *Pſal.*78.7. The children of Iſrael

el were commanded to tell the wonders, which God had done to his people in Egypt, at the Red-ſea, in the Wilderneſſe; to their children, and they to their children, &c. And for what reaſon?—*That they might ſet their hope in God*, V.7. Why what is that to them? Why, they were to learne to truſt in God and hope in God for the like, if they were brought to the ſame ſtraights. And certainly God would not have us hope, if he had not a purpoſe to do the like.

Two things there be that God will never diſappoint.

1 Prayer.

2 Faith.

Firſt Prayer. For ſo he ſaith.—*When ſaid I to the ſeed of Jacob at any time: ſeek my face in vaine?* Iſay 45.19. And therefore, when he hath no purpoſe to give, he will not have his people to beg. You ſee he gives *Jeremy* a diſcharge, *Pray not thou for this people, neither lift cry or prayer for them, for I will not heare thee., Jer.7.16.* And *Samuel* for *Saul*, Pray no more, mourne no more for *Saul. Pſal. 66. ult. Bleſſed be God, that hath not turned away my prayer, nor his mercy from m.* If God turne not away prayer, he will never turn away

away his mercy from us.

Secondly, Faith or Hope, *Psal.69.6. They shall not be ashamed that hope in thee*: which they must if they faile of the thing hoped for, *Prov.10.28. The hope of the righteous shall be gladnesse.* So the Apostle, *Rom.5.5. Hope maketh not ashamed.*

So much for the second Rule. So that you see we have something comes neere a particular word for our deliverance. Give me leave to adde two more instances to these Rules.

3 Incouragement. We have a particular word for the destruction of Antichrist: and I am sure that speakes no terror to us now. This doth no way weaken our faith for *Englands* deliverance at this time. He who believes and prayes for the destruction of Antichrist, shall not any way hurt or hinder *Englands* deliverance now.

Well, we have a particular word that Antichrist shall downe, *2 Thess.2.8. Rev.18.2. Babylon the great, is fallen, is fallen.* Indeed he is not yet down, but he is deadstrook in the threatning, and he hath begun to fall: he is weakned in the pillars whereupon he stood, *Germany, Spaine*, which is a great earnest to us, his end is

comming. And now, he that rests upon a word for the destruction of Antichrist, shall not finde it any hinderance to his faith, in the believing the deliverance of *England*.—

4 Incouragement. We have a particular word, that God will, before the end of all things make his Churches glorious, *Isay* 54. throughout: read 11, 12, 13, 14. *Oh thou afflicted and tossed with tempests, and not comforted! I will lay thy stones with faire colours, and thy foundations of Saphir.—And all thy children shall be taught of the Lord, and great shall be the peace of thy children.* Isay 62. 1, 2. &c. *For Sions sake I will not hold my peace, and for Jerusalems sake I will not rest, untill the righteousnesse thereof goe forth as brightnesse, and the salvation thereof as a Lampe that burneth; and the Gentiles shall see thy righteousnesse, and all Kings thy glory. And thou shalt be called by a new name;—Thou shalt also be a crowne of glory in the hand of the Lord*—Of which places I may say as the Eunuch to *Philip*,—*Speaketh the Prophet this of himselfe, or of some other?* So speaketh the Prophet, these glorious things of the Church past, or the Church to come. Of the Church past it cannot be;

be; for hitherto it hath been (like *Noahs* Ark on the waters, like the ſhip on a ſtormy ſea) conflicting with inſupportable troubles and difficulties.

Though ſhe hath had her reſpites and breathings, yet ſhe hath ſtill beene held down and humbled, toſſed, and afflicted, under bondage and perſecution. And therefore it cannot bee meant of the Church paſt, and if not muſt be meant of the Church to come.

And is it to come, that God will make his Church thus glorious, *That her enemies ſhall fall before her.*—Will God do this yet before the end.—

And is the end of all things at hand? Are we now fallen into the laſt ſands? why this is ſomething to ſpeak incouragement to us. And this is from a word.

And thus you ſee, Chriſt ſpeaks incouragement to us, as well as he did to his Diſciples here. He ſpeakes incouragement by his word, by his workes, by his promiſes, his proceedings: Every way he ſpeaks incouragement: and if you die, die with this confidence; That God hath laid the foundation of the Churches deliverance, though the oppoſitions ſwell never ſo high. God takes it well at our

hands, when we do entertaine and maintaine good thoughts of him towards his people.--He delights in them, that hope in his mercy.—Though you have never a promise, yet to hope upon Gods nature, his love to his Church. And there is ground enough of hope from that, even his love to his Church.

If you looke but upon what hee hath done to compasse a Church, nay, what hath suffered, how he hath shed his blood for her; All this would afford us something for our hope. Will he do so much to purchase her, and will he now lose her.

It is most sutable to the Gospell, and most sutable to our relations to God, yea, and expectations from God; nay, and most sutable to a Christian spirit, rather to *dye over-hoping* then *over-fearing*.

We can never over-hope Gods thoughts of love and mercy to his Church & people, nor his purposes and promises to them. And therefore let it be said of us, as twas of them, *Heb.* 11.13.—*All these died in faith, not having received the promises: but having seen them afarre off, were perswaded of them, and imbraced them.* Let us doe our worke in our generation, and leave

leave our hopes, and the remainder of the work (if any remaine) them that follow.

And thus much for the firſt thing. *viz.* The way that Chriſt took to comfort and Incourage his Diſciples, againſt fears and dangers. —— [*He ſpake to them.*]

A word from Chriſt is able to raiſe up up the drooping ſpirits of his people in trouble.

* * *

The end of the ſixth Sermon.

WE E now come to the Second. *Scil.* The incouragement it it self; which is double.

1. *Be of good cheere.*
2. *Be not afraid.*

The Incouragement you see is doubled, because their feares were doubled.

1. They were in danger of drowning.

2. They were in feare of a ghost.

Against this double Fear Christ gives a double incouragement.

Against the first: Their danger in respect of the Tempest, he bids them, *Bee of good cheare, be of good courage; believe.* Against the second, their feare of the Ghost, he bids them---*Be not afraid, it is I:* one that comes not to destroy you, but to save you; *It is I, be not afraid.*

In the generall: from the double Incouragement observe: That

D. Christs help, and reliefs are not onely suitable, but they are proportionable to the necessities of his people.

Their feares and troubles were doubled, and so were his incouragements also: Single incouragement is too little for double feare: as the one is doubled, so is the other.

In the 68. *Psalme* verse 20. he is said to be (*n*) *The God of salvations*; many troubles; and many salvations: as our troubles cannot over-swell his power, & be too great for him to help: neither can they be too many in number for him to help.

(*n*) לאל מושעות

Deus salvationum, non frustra pluraliter loquitur, non uno tantum modo Deus, Saluiis est Deus sed & innumeris modis. Musc.

As the evills of his people are many, so the Salvations of his people are many. if wee have a thousand troubles, hee hath a thousand salvations. As hee hath more blessings than one, so hath he more salvations than one. He saves our soules from sinne; and there is mercy more than enough for the greatest of sinnes, and sinners. Hee saves our bodies from Troubles; and there can bee no Troubles above the saferies of God. He is not a Saviour onely, but an All-sufficient, an Almighty Saviour. Not onely a Redeemer, but a perfect Redeemer; yea a plenteous

Mille mali species, mille salutis erunt. Read the 80. Psal. 3. לושעה

1 Tim. 1. 14.

teous Redeemer.--- With him is plenteous *Redemption*, Psalm. 130. 7. Full troubles, full redemption; Overflowing evills, over-flowing redemption. The necessities of the Creatures can never be above the salvations of God. Nor men, nor devills can make us more miserable, than God is mercifull: nor lay us so low, but everlasting armes can raise us up.

Are men full of malice? God is fuller of mercy. Are they mighty to destroy? God is more mighty to save. Do they multiply our troubles? God can multiply our supports, our comforts, our deliverances. You can never bee in such a distresse; but God is able to proportion your deliverance to your distresse. With him is power, *Psal.* 62.

Gods reliefes are not onely sutable, but they are proportionable to the necessities of his people. And the grounds hereof are.

R. 1. First, Because they are the Reliefes of God, the Helps of God: That which God doth he doth throughly, hee doth to purpose. Men may doe things overtly, slightly, but so doth not God: what he doth, he doth throughly. Gods Helps are through-helps, full-helps. Men may

may be too weak to relieve us; their helps may be too short: But so are not the helps of God.

2. The helps of Gods people doe arise from Gods Mercy; Bowells of Mercy. Now you know, what a man doth out of Love, he doth Throughly, he doth Fully. All that God doth to his people, is out of Love. Power and Love can doe all. Those two Attributes, which God doth chiefly exercise in the relieving of his people, doe speak the Reliefs of God Proportionable to their Necessities. What cannot Infinite Power, and Infinite love doe? Mercy alone would afford sutable helpe: But it must be Power with Mercy, that must afford Proportionable help. Gods Mercy suits helpe to our Necessities; and his Power proportions it. His Mercy is an Almighty-Mercy. Wee cannot separate them in God, though they are separated in Men. Therefore all his helps are proportionable, because they come from infinite Power, and are the Issues of Infinite Love.

Vse. Then, when ever you are in trouble, look towards God alone for helpe in your distresses, *lift up your eyes to the hills.*

It's our sin, and our folly too, to forsake

sake the Fountain, and run to the stream: to forsake God, and goe to the creature. A sinne which God never fail'd to punish: And the punishment hath been sutable to the sin. In stead of succour, they have gotten shame; in stead of comfort, nothing but confusion. You may read it. *Jer. 2. ult. Why gaddest thou about so much to change* thy way, *thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria, yea thou shalt goe forth from him, with thine hands upon thy head, for the Lord hath rejected thy confidences, and thou shalt not prosper in them.*

God loves to Blast men, in their Carnall Confidences, we have had the sad experience of it. Disappointment and shame, are the Deserved ends of creature-trusts: It should now be our wisedome (out of conviction of the emprinesse of all Creature-Reliefs, and experience of the vanity of them) to goe alone to him, who can alone relieve us: And to say with them, *Hos.* 14. 3. who never found succour till then ____ *Assur shall not* save us: *wee will not ride upon horses: neither will we say any more to the work* of our hands: *Yee are our gods: for in thee the fatherlesse findeth mercy.* Or with the Psalmist, *Psal.* 108.

12.

12.— *Give us help from trouble, for vaine is the helpe of man.* Men may undertake to helpe us: But they,

1. Either want wiſedome to contrive and bring about what they purpoſe, what you deſire.

2. Or they want faithfulneſſe to perform what they undertake. Men are deceitfull.

3. Or they want Power, and ſo are not able to accompliſh what they deſired, or you expected.

But now, if God undertake to helpe, he will goe through with it.

Hee wants no Wiſedome: hee's the (o) *A*lwiſe God.

Nor doth he want Faithfulneſſe: he is true of his Promiſe.

*N*or wants hee Power, to make good what he purpoſes to his people. If our reliefs did lie in man, many things might come, to intercept and hinder, what you expected, and they deſired.

Help cannot come ſo ſoon as wee expected. Or there may be mountains of difficulties, that lie between us and them. Or their trouble may be too bigge for us to help. But it is not ſo with God. *No* diſtance of place; for he is in all places. Hence

o Novit dominus & in promptu habet varias, vias, & rationes quibus ſuos ex periculis educat, etiam cum humano judicio nulla ſpes aut ratio apparet. Molar. in 68. Pſ. 20.

Hence the Pſalmiſt ſaith, —*Thou art a preſent helpe in trouble*; becauſe he is ever preſent. No *Iordan* can hinder him. There was a Sea betwixt Chriſt and his Diſciples here; yet this could not hinder, or keep him from ſaving them. It muſt have hindred the reliefs of men: They could but have ſtood upon the ſhore, and wept over them, pitied them, pray'd for them: but it could not hinder Chriſt. Though there be a Sea betwixt Chriſt & his people, yet he can either dry up, or divide the Sea; as he did the Red-ſea and *Iordan*: Or he can walk upon the Sea: a Sea cannot hinder him; as I have ſhewed. Nor can Mountains neither: for hee can (though there be Mountains of Oppoſitions) mighty Mountains, lay them into plains. *Zach.* 4. 7.

Though you be begirt and ſurrounded with enemies, yet can God give you ſuccours over the heads of your enemies.

* (*p*) It was the blaſphemous ſpeech of *Martiques*, a governour in *France*, (ſomething of the ſpirit of our Cavaliers) when he had ſtrongly beſieged a Proteſtant Town in France, and had thought all was ſure, there could not be expected any relief from below, He ſcoffingly bade them,

* *p* Simſon on the Church.

Now

Now ſing, *Help Lord*; for it is time. And ſo God did, ſaith the Story. Though they were ſhut up from the reliefs of men, yet God ſent ſuccours from above: he helped them, and at the ſame time ruined them.

Well then, let it be our wiſedome, in all our ſtraits and neceſſities. 1. To turn our ſelves alone to God for help. 2. To Reſt in Gods help alone. Vſe the helps of creatures, but reſt in the helps of *God*. So did *David*. Pſal. 108. 12. Hee had provided help, as if there had not been a *God* in heaven: and yet ſo reſted on *God*, as though he had not a man in the field. Vaine are Powers, preparations of Armies. — *Vain is the help of man*, (ſaith hee) *Through God ſhall wee doe valiantly: for he ſhall tread downe our enemies for us.* Verſ. 13. — The like you read of *Jehoſhaphat*, though his army was big enough, yet ſaith he, *Wee know not what to doe, but our eyes are upon thee.* 2 *Chron.* 20. 12. Chriſtians! let us learn the ſame leſſon, *God* hath weakned our arme of fleſh, that wee might ſtrengthen the arme of faith. He hath blaſted us in our expectations from men, that our eyes and hopes might be altogether faſtned on himſelf. And I hope, this hath been the fruit of it, in Gods

Gods people. The more we have been weaned in creatures, the more wee have strengthened our selves in God. I am sure, we have seen more of God in our weaknesse, then ever we did in our strength.

What a wonder was it, that when our Armies were lost; *Bristoll* taken; none in the field to oppose them, they were in the top of their strength; and might in all probability, have come even to the Gates of this City. * That then God should find them work in another place, and make that place (weak enough in it self, and farre from relief) as a Rock, against which they should spend and split themselves, and bring down their pride, and their glory? This was Gods doing, and it was wonderfull in our eyes. *Psal.* 118. 1 *Sam.* 23.14.

* 1 Sam. 23. 14. Et Jehovæ sunt mortis egressus. Psal. 68. 21. Hoc est, in ipsa morte cum nulla spes relique est, atque adeo actum videtur de salute piorum, ad est Deus & ex ipsis quasi faucibus mortis suos eripit. Moler. in loc.

Oh! how should these things incourage us, to Rest more fully, more steadily, more solely on the helps, and reliefs of our good God! who hath remembred us in our low estates; and will at last proportion all our helpes to our desires, to our expectations, to our Straits.

And this you shall be able to doe, If you will learne to know God more: If you

you will acquaint your selves with his wisedome, power, mercy faithfulnesse, truth. Ignorance of the power of God, of the mercy & truth of God, is the ground of all our unsteadinesse in depending on him, *Psalme 9. 10. They that know thy Name, will trust in thee*——

If you will eye God more, men lesse, converse more with Heaven, lesse with earth. If you will have to do more with his word, lesse with workes; if you will shut the eye of sense, and open the eye of faith? You shall be more able to depend on him.

Thus we come from the generall view to the incouragement it selfe in particular, which you see is doubled.

[*Be of good cheere; be not afraid.*]

Be of good cheere,] Thats the first.

It seemes their spirits were much sunk, their hearts cast downe. And there was great ground, if any thing below might be a ground to cast downe mens spirits.

They were first in the midst of the sea. 2 Tossed with waves. 3 The winds contrary. 4 In the darke of the night, and 5 Christ was absent.

God may exercise his people with such oppressing difficulties, that their spirits may *Doct.*

may faile, and their hearts may even be ready to ſink under them.

It was ſo here with the Diſciples. It was ſo with *David.—I ſhall one day periſh by the hand of Saul.*—

And this ariſeth, not ſo much from the greatneſſe of our ſtraits, as from the lowneſſe of our ſpirits under them. We are too big in our ſucceſſes, and too little in our loſſes: we are too high when things go well, and too low when things go ill. Men that are proud in ſucceſſes, are ſure to be as baſe in loſſes. We are apt to extreames. Hard it is to be nothing in our ſelves when things goe well; and all in God, when things go ill: but this leſſen we muſt learne; otherwiſe we ſhall be as unſtable as the times themſelves, & live and dye according to ſucceſſes of things. Labour for ſteadineſſe of ſpirit, get to be ſetled in unſetled times; get to be fixed on God, be as a Rock in the Sea; Though the waves move, the ſea riſes and fals, yet the rock abides, that ſtands firme where it was. So let us-----

It is ſaid of a beleeving man: He ſhall not be afraid of evill tydings, his heart is fixed truſting in the Lord, *Pſal.* 112. 7. But we ſhall paſſe this. There is ſome-

may

thing more offers it, self from the words.

Be of good cheere.] The word is θαρσεῖτε, which signifies three things.

1 *Courage.* (r) Be of good courage.

2 *Comfort,* (s) Be of good comfort.

3 *Confidence,* (t) Be of good confidence, (u) Beleeve.

Have faith in God. The same word, that signifies comfort, signifies confidence. To shew us, that all comfort in God in times of trouble, doth arise from confidence in God in the time of trouble. No more confidence then you have, no more comfort you have. We have so little comfort in our trouble, because we have so little confidence. We want comfort, the reason is, because we have misplaced our confidence. God hath blasted our carnall confidences, that he might be our only stay now in times of trouble. While we have others to go to, we will not go to God: whiles we have Bulwarkes of our owne, we will not take Towre in God: Whiles we have any thing else to rest on, wee will never anchor on the Rock. Would you have comfort from the Name, from the Attributes of God? Would you have comfort from the Promises, from the Covenant of God? Let

r 1 Forti animo estote.

s 2 Consolamini.

t 3 Fiduciam habete. Juxta vulgarem versic. θαρσεῖν χρὴ φίλε βάττε, &c.

u Firmam animi fiduciam requirit. Musc

God have confidence from you, and you shall have comfort from him. Assure your selves, so much confidence as you lay upon God, so much comfort you shall have from God.

But yet there is something more observable from the word. [*Be of good cheere, be of good courage, be of good confidence.*] You see before Christ wold allay the tempest without, he applies himself first to quiet the tempest within. There was as great a tempest in the ship, in the hearts of the Disciples, as there was in the sea, *Isay* 57. 20. Their hearts were like the sea, casting up nothing but mire and dirt; doubtings, feares, and unbeliefe. Here was the greatest tempest. (w) Christ applies himselfe to lay this; to quiet their spirits before he did quiet the sea. And this for three reasons.

(w) Non primum res adversas tollit, ut postea suos quietos reddit, sed contra. Musc.

1 Because that this was the root of their troubles, even their lowness of spirit; their diffidence and distrust in God. All the troubles without had not troubled them, if they had not had an unbelieving, distrusting heart within. Hence *Muscu-lus* upon this place. (x) Feare doth not arise so much from troubles without, as distrusts

(x) Timor non habet causam ex rebus adversis sed ex diffidentia, & animi imbecilitate. Musc.

diſtruſts and weakneſſe within.

2 Becauſe the greateſt trouble was that within. The other did but in danger the body, this the ſoule. The minde was moſt oppreſſed: (y) and therefore Chriſt applyes himſelfe, that the minde might be firſt relieved. *Bono animo eſtote*, Be of good comfort. Chriſt applyes himſelfe firſt to ſuccour that part, that doth chiefly labour under any trouble: and that is the minde. If once the minde be ſet right, the heart cheered, & ſtrengthned: troubles will eaſily be borne.

y Mentes afflictorum ſolumodo fiducia pacificanatur. Muſc.

3 Becauſe, till their hearts were raiſed up to believe they were not fitted to receive mercy. God loves to put his people into a poſture for mercy, before he beſtow mercy on them.

They were not in fit poſture for God to work, till he had raiſed up their hearts to beleeve and expect.

z Nunc vero, etſi opportunum erat ferendi auxilii tempus, quando Chriſtus apparuit, tamen in illorũ exercitationem, ſalutem differt quæ in manu habuit. Calvin.

Its an obſervation, that (z) *Calvin* hath upon this Verſe.—Although it was now a fit time for Chriſt to helpe: yet the tempeſt is not laid, becauſe his Diſciples were not yet awaken'd to pray and beleeve in his mercy. Therfore (ſaith hee) wee muſt know, it is not without

cause, that God doth often times deferre that helpe which he is ready to bestow. God loves to have his people in a posture of mercy, before he doe bestow it. Hee would lay the tempest within, the storme in their soules: he would lay their fearfull unbelieving thoughts, and put them on, to believe, to hope, to expect, to pray for mercy, before they had it. The mercies God bestowes upon his people, he is willing should come, in a believing, praying way: therefore doth God shut his hand sometimes, and with-hold his help, that we might believe: And here is work for faith. And therefore doth hee make obstructions in the breast of the promise, that we should suck, that we should pray.

Hee bestowes mercy on wicked men without asking, hee feedes and cloathes them; causeth the Sunne to shine on the bad as well as good; but these are the mercies of a generall providence: not distinguishing mercies: of generall bounty, not of speciall love. But the mercies he bestowes on his owne, God is willing they should come in as fruits of prayer, and as performance of promises: And then are they mercies indeed. The way of comming in is a greater mercy then the mercy it selfe. My

My brethren, we are in a ſad condition: We expect mercy, we looke for deliverance. But doe you pray? Doe you beleeve? Doe you wait? Remember this. God will put his people in a poſture fit to receive, before he will beſtow mercy: in a frame fit for deliverance, before he will deliver them.

Mercy is never fit for you, till you be fit for mercy. Let the work of God goe better on within, in your ſpirits, & Gods work will go better on without, abroad in the land. Interruptions, obſtructions, delayes abroad, are from hence, becauſe that there are all theſe within. Let us not only expect, but prepare, 2 *Pet.* 3. 12. ---*Looking for, and haſtning the comming of the day of the Lord.* Many will look for a thing which they will not haſten. Why, what is haſtning? The day is determined; How can we haſten it? The meaning is not, That we ſhould haſten the day, but that we ſhould haſten or prepare our ſelves for the day. Therefore let us not only wait for mercy, but haſten to it, prepare for it. Now that we may thus haſten the day, foure things are requiſite. 1. That we humble. 2. That we beleeve. 3. That we be mighty in prayer. 4. That

we be sincere in our reformings.

And so much for the first part of the incouragement: we now come to the second.

[*Be not afraid.*]

Doct. God would not have the hearts of his people sink under any affliction or trouble.

They were in a great trouble: yet he incourages them; Be not afraid. Hence wee heare it ordinarily, *Feare not thou worme Jacob*, Isay 41.14. *Feare none of those things which thou shalt suffer*, Rev.2.10. *Feare not little flock*, Luke 12.32. Thus God would steele the hearts of his people against base feares, though their troubles be great, yet he would not have their hearts to sink under them. And that first, Because this is offensive to God: It's a great wrong we doe to God, to suffer our hearts to be cast downe in times of trouble. You have a God who is able to relieve you, be you never so low; Nay, a God that is willing to helpe you: for he is a God of mercy; and all this mercy is for you; all this power is for you; you have a God who hath purposed to helpe you, he had purposes of good from all eternity to you. You have a God who hath

Isay 41.14. Isay 7.4.8.12 Isay 43.1.5. Rev.2.10. Luke 2.32.

hath promiſed to helpe you: how many promiſes hath God made to you.—

Nay; And you have had Experience of his Goodneſſe, both towards others, and towards your ſelves; It hath been a Tryed Goodneſſe, an Experienced goodneſſe.

And therefore how doe wee wrong God, when we ſuffer our hearts to ſinke, in the dayes of Evill? Chriſtians ſhould be tender of Gods glory: you have need to take heed of bringing an ill Report upon God, as if he ſhould not have regard to to help his own People. This gives occaſion of hard thoughts to the men of the World.

You have a tender expreſſion in *Ezra.* 8.22. —— *I was aſhamed to require of the King a band of Souldiers and horſemen to helpe me againſt the enmy; Becauſe wee had ſpoken to the King, ſaying, The hand of our God is upon all them for good, that ſeek him: But his power and his wrath is againſt all them that forſake him.*

Mark you here. Hee was in a Great ſtrait; There was great danger; He feared the enemy, yet he was aſham'd to ask any helpe: Why? Becauſe hee had ſaid to the King,— Certainly God will

preserve his owne. And the King thought so. And therefore, lest hee should any way Dishonour God, and give the King occasion to suspect that God would not Preserve them: he would rather venture all upon God in danger, then give the King such occasion of suspition. Christians should bee tender of Gods honour, ———

2. It's unsutable to Christians. Christians should be couragious.

1. It is unsutable to your calling, you are Christians; who should be more valiant then they that are most holy, (a) The righteous should be as bold as a Lyon; greatnesse of Spirit, befits those who are Christians: your Cause is good, your incouragements good, your succours good, your comforts good, your rewards are good; and why should not your courage, your hearts come up to all these. You read in the 51 *Isay.* 12,13. God said to his people, *who art thou, that thou shouldest be afraid of man? —fear not worme Iacob.* Indeed one would think he should have said, who art thou, that thou shouldest not be afraid of a man? what is a worme under mens feet? thou art but a worme, Yet God saith, Who art thou? — as if he

a Quis tam fortis quam qui Sanctus. Ber. ad. mil. Temp. c. 9.

he had ſaid, Conſider but thy ſelf, and what relations thou ſtands in to the great God, under what mighty protections thou art, under what Promiſes, — And thou wilt think it a thing very unworthy, very unbeſeeming thy ſelf to feare.

Wherefore ſhould I fear (ſaith *David*) *in the dayes of evill?* Wherefore ſhould I? I that ſtand in ſuch relations, I that have ſuch dependances, ſuch encouragements, ſuch ſuccours, ſuch promiſes, ſuch expectations, wherefore ſhould I feare? this were unworthy me. As *Themiſtocles* ſaid to a Souldier, when he paſſed by the ſpoile of his enemies, Thou mayſt gather up the ſpoyle, for thou (*b*) art not *Themiſtocles*. Eſteeming it unworthy for him to doe thoſe things which others did. Chriſtians! God hath ſtamped a great deal of honour upon you in making you Chriſtians, the Souldiers of Chriſt, and you are to be as farre above others of the world in courage, as they are below you in condition. See *David*. *Pſal.* 27.1,2,3. Feares are their portion, not yours. *Iſay.* 8.12. *Fear not their fears.*——

'Ανέχου σαυτῷ σὺ γὰρ οὐκ εἶ Θεμιστοκλῆς. *Plut.*

2. They are unſutable to your Cauſe; They are unſutable to a Chriſtian, who is the Souldier of Chriſt, and to Religion,

ligion, which is the Cause of Christ. Pitty a good Cause should have low spirits, the Cause is sufficient bottome to beare up the Spirit, and put courage into the heart of a coward; None can defend it, but it will defend them, As your danger lies in deserting of it, so your security lies in defending of it.

The Grecian women commanded their sons, Either to bring back their Shields, or dye upon them. *Epaminondas* was so devoted to his Buckler, that he took up a resolution, either to defend it, or to dye for it; and being wounded to death, hee cryes out, (*d*) Is my Buckler safe? esteeming all well, if that were safe. It was their honor and safety too, to defend that which should defend them.

(*d*) Num salvus est clypius?

Religion is our great defence, it makes the great God the defence of any people, as you see, *Deut.* 33. 29. *Happy art thou O Israel, who is like unto thee, O people! saved by the Lord, the Shield of thy help, and who is the sword of thy Excellency,* ——— That man runs into the greatest hazzard, that for any hazzard, shall desert the Cause of God; It is a fearfull thing to procure God a just enemy, by making man an unjust friend, He that maintains the

the best Cause, shall bee maintained by best God, Though thou suffer with it, yet thou conquerest by it, (e) Christ conquered, when he seemed to be overcome; so a Christian. It was that which *Cyprian* said unto *Cornelius*, (f) thou may die, but thou shalt never be overcome, (g) It is the same Christ saith to his Disciples. *Luk.* 21. 18. *Though they kill you*; you see, Vers. 16. *yet a hair of your head shall not perish*.——

Are wicked men couragious, or rather desperate in a bad Cause? what a shame then is it, that wee should [h] be fearfull in a good? VVhat have they to hold up their hearts, and what have we not to hold up ours? ah! what a sin, to have a low Spirit, under mighty incouragements?

[i] *Luther*, when he saw *Melanchtons* Spirits to sinke under the sad aspects of the Church of God in his dayes, he fals to down right chiding of him; I vehemently hate, saith hee, those miserable cares wherewith thou writest thou art spent, It is not from the greatnesse of the danger, but the greatnesse of our feares and distrust, if our Cause be false, let us revoke it, if true, why doe wee make God in his rich Promises a Lyar; Strive against thy self, the greatest enemy, why should wee fear

e Duo in cruce affixi intelliguntur, Christus visibiliter sponte sua, ad tempus; diabolus invisibiliter, invitus in perpetuum. Origen.

f Scias hoinem Christo deditum mori posse, vinci non posse. Cypr.

g Quam gloriosi revertuntur victores de prælio, quam beati moriuntur martyres in prælio. Ber. Serm. ad mil. temp. c. 1.

h Quid vel vivens vel moriens metuat, cui vivere Christus est, & mori lucrum. Bern.

i Ego miseras curas, quibus te consumi scribis, vehementer odi, quod sic regnant in corde tuo, non est magnitudo causæ, &c. Luth.

fear the conquered VVorld, that have the *Conquerour* on our ſide: Fearfulneſſe is unbefitting a Chriſtian, who is the Souldier of Chriſt, and Religion, which is the cauſe of Chriſt.

3. It is unſutable to our relations; we ſtand related to the great God of heaven and earth; and a ſhame it is that ſuch ſhould feare: he is our God, our Father, onr Shepheard, our Husband, our Head, wee his People, his Children, his Sheep, his Spouſe, his members, —— Every one of theſe ſpeak incouragement to our fearful and unbeleeving hearts; what may not the Childe expect from his Father, the Spouſe from her Husband, &c.

4. Nay, It is unſutable to our expectations from God, and to Gods ingagements to us; God hath paſſed over himſelf to us in many precious and gracious Promiſes, as I have ſhewed, and wee doe juſtly expect God to be that to us that he hath Promiſed, and what a ſin and ſhame that we ſhould ſo far betray all theſe ſuccours, which God hath tendred, make void all theſe Promiſes he hath made, by giving way to diſtruſtfull fears.

To ſumme up all: Chriſtians! you have incouragements enough (if your hearts be

be not fallen below. Men to fortifie your Spirits againſt any evill, and to bear up your ſpirits under the ſence and burthen of any.

1. Every name of God. 2. Every Attribute of God. 3. Every relation of God. 4. Every Word of God. 5. Every dealing of God with his Church and People, Speaks abundance of incouragement to You, againſt theſe ſinfull ſinking Feares; And ſo much for the Second; theſe Fears are unſutable.

3. It diſcovers Weakneſſe and Lowneſſe of Spirit. *Prov.* 24.10. —— *If thou faint in the day of adverſity, thy ſtrength is ſmall.* It argues weakneſſe of grace, weakneſſe of faith, of hope, of patience; and declares much unbelief.

4. It diſcourageth and diſheartneth thoſe that are weak,— *Shall ſuch a Man as I flie!* *Nehemiah* was One ſtood for Many; Hee knew his Actions either of fear, or courage would have an Influence upon Many: And therefore would rather dy, then fly: ſuch a one, if he fear, is like the dead Body of *Amaſa*, that makes all ſtand ſtill. — 2 *Sam.* 20.12. *It came to paſſe, that as they came to the dead body, they ſtood ſtill*: and left off to purſue their enemies. Nehem. 6.11.

You

You know what a ſinne it is, to diſcourage the hearts of your brethren: you may ſee it by the puniſhment of the bad Spies.—

5 Feare it betrayes the ſuccours which God offers; it is a ſoule-infeebling-ſin, a heart-diſabling-ſin: as it is ſaid of naturall feares, *Feare betrayeth the ſuccours which reaſon offers*; ſo I may ſay of ſpirituall feares, they betray the ſuccours which God, which the promiſe offers. God, and all God, are too little to ſecure a fearfull unbelieving man. I will but give you two eminent places for it, which I had thought to have paſſed over, *Iſay* 30.15. You ſhall ſee there the people were in ſome danger, and they let feare worke, when indeed faith ſhould have worked. And as it is the nature of feare, it turnes a man from God, and from the promiſe, ſo it did them, and they betook themſelves to their owne forecaſts and proviſions: they would go downe to Egypt for help, as you ſee in the firſt Ver. They truſted in the ſhadow of Egypt, Egypt was a well ſpread tree, the boughs were great and large, and they promiſed to themſelves much ſecurity under the ſhadow of her boughes, they thought it would

would have kept out the ſtorme. And though God now told them, that in quietneſſe, and confidence, ſhould be their ſtrength, and that in returning and reſt they ſhould be ſaved: though God ingaged himſelfe to be their ſecurity, and ſet the ſecurity in himſelfe; againſt all they feared, yet notwithſtanding; all this was no ſecurity for them, their fears ſtill worked above their faith, and all that God ſaid, or was, was too little to be their ſecurity. Nay, though he tels them in the ſeventh Verſe, your ſtrength is to ſit ſtill, and it is worthy taking notice of; the word which God uſeth there for ſtrength, is uſed in Scripture to ſignifie Egypt; Your Egypt ſhall be to ſit ſtill: As if God had ſaid, What ever you expect in Egypt you ſhall finde in me: if you will quietly reſt your ſpirits on me, what ever you looked for there, you ſhall finde me to be unto you.—But yet all this was too little to anſwer their feares, to ſatisfie their unbelieving hearts, their feares were above all the ſecurity God tendred, as you ſee in the ſixteenth verſe; and you ſee how God meets with them.—

ז חצ שבח רהב

Take another place in *Iſay* 7. You may reade, of a confederacy between the King

of

of *Assyria* and the King of *Israel*, to come up against *Iudah* and *Ierusalem*. And in the second Verse you read, how *the hearts of the men of Iudah were moved, even as the trees of the wood are moved with the winde.* Now in this their feare and danger God sends a Prophet to them, to tell them he would bee their securiry if they would trust on him, the third and fourth Verses, *Be quiet, fear not, neither be fainthearted,--I will helpe you,*—Verse 7. But notwithstanding all this, their feare prevailed against their faith, whereupon God sends the Prophet againe in the tenth Verse, and bids the King *Ask a signe, either in the depths below, or height above,*--That is, if he desired to have his faith confirmed by any visible signe, either in Heaven or Earth, God would condescend so farre to the weakenesse of his faith to afford it to him; but yet his feares prevailed against his faith, and against all the security God offered, and he puts all this off very cunningly, Verse 12. *I will not ask a signe, neither will I tempt God.* One would thinke he spake well, he would not tempt God in asking a signe, he would beleeve on his bare word: doth not Christ blame the Scribes and Pharisees for asking a signe?

But

but it is one thing to aske a signe when God doth not offer it, and meerly out of temptation too; as the *Scribes* & *Pharises* did: another thing, to refuse a signe when God tenders it, and that for the confirming of their faith. That hee spake wickedly: The 13. verse tels you, *Is it a small thing to weary men, but yee will weary God also*; Indeed the meaning is, he will not tempt God; That is, he will not trust God, hee would not trust on Gods promise, Gods security; he would run to the arm of flesh, provide the best means for his own safety; for he would not trust on Gods security, hee would rather trust to the provision feare could make, then to the provisions faith could finde in God. * Sometimes we tempt God in trusting upon God in the neglect of means, and sometimes we tempt God in the trusting upon means in the neglect of God, so did he: See 2 *King.* 16. 5. to the 10. verse.

* In periculis non debemus otiose pendere a divino auxilio, sed omnia facere quæ sunt in nostra potestate.—Quamvis credamus in Deum, faciamus tamen quæ facienda sunt ne prætermittentes ea Deum tentare videamur. *Aug.*

And so you see feare is a heart infeebling sin, it betrayes the succours which God tenders; God, and all God is too little to secure an unbelieving man.

6. It doth gratifie the enemy, our feares are our weaknings, the enemies

ſtrengthnings, 1. Our weaknings I ſay, feare is an army in battalia againſt it ſelfe; the heart doth arme the head, and the head uſeth all its enginery to batter the heart, the heart makes uſe of the head to heighten a danger, and that againe layes battery againſt the heart to leſſen that.

Hee needs no enemies without, who hath a fearefull heart within; how can he ſtand out againſt enemies from without, that is not able to ſtand againſt it ſelfe. This is the nature of fear, (where courage leſſens difficulties, and makes great things conquerable; ſuch a ſpirit looks through a leſſening glaſs, and ſees great dangers to be ſmall; the heart ſtill riſeth above the difficulty,) This is the nature of feare it looks through a multiplying glaſſe, and makes ſmall dangers great, and unreſiſtable. Aſſure your ſelves, feare will make a man weake amidſt all the proviſions of ſtrength, your forts are nothing, if you retaine your feares, you will be naked in the midſt of armes, weak in the midſt of ſtrength; fear is an armory of weapons againſt it ſelfe. It is our weaknings: 2. And it is the enemies ſtrengthening; your feares

are

are their courage, and your courage their feares: It is ſaid in *Iudges* 2. That *Iſraels ſin was Eglons ſtrength*: ſo our ſin of feare, is the courage and ſtrength of our adverſaries; you weaken your ſelves and ſtrengthen them, you diſarme your ſelves, and arme them, you unweapon your ſelves, and put weapons into their hands to deſtroy you: It is a dangerous ſin, and therefore God would not ſuffer ſuch to goe to war, they were unfit for wars; there were two qualities that were to be caſheered, *malitia*, *molities*, wickedneſſe of life, and fearfulneſſe of heart, the one makes our enemies weapons ſucceſſefull, and the other makes our owne uſeleſſe.— *Deut.* 20. 8.

7. It is a ſin that indangers our forſaking of the Cauſe of God. *Solomon* ſaith, 29 *Prov.* 25. *The fear of man worketh a ſnare*; if once baſe feare get the poſſeſſion of the heart, what ſnares wil they not expoſe a man unto, I will name ſome to you: *Prov.* 29. 25.

1. They will make a man ſhie to acknowledge the Cauſe of God; You ſee *Nicodemus*, and many of the *Iewes*, of whom it is ſaid, They believed, but durſt not confeſſe him, for feare of the *Scribes* and *Phariſees*.

2. Fear will make a man decline and bawk the Cause of God; the Rulers were afaid to acknowledge Christ, because of the *Romans*, if they had done so, the *Romans* would have come and taken away their place and nation.

3. Fear will blind the understaning, & hinder us from deeerning good from evil, and evil from good: It is a Maxime, Sin in the affection will breed Error in the understanding, a corrupt heart will cause a corrupt head; feare in the heart will cause darknesse in the minde; It is a hard thing for a man under the power of any sinfull passion, either by-assed with corrupt affections, or blinded with corrupt passions, to judge of the truth and justnesse of any cause, though it be never so evident; Men in feare are apt to judge those things good, which yet are evil, and they themselves would so acknowledge, if they stood upon even ground, if the feares and dangers had not got the hill of them.—

And I believe this is a great ground of mens judgings in these times; They think, if they should acknowledge things as they are, they should be at great costs for the present, and run great hazards for

for future, and therefore they will rather smother the Light and Evidences they have, then let in more, to their danger and cost. Thus our enemies make us drive their mills with our owne breath, and doe their worke with our own hands— a fair policie— *Pyrrhus* used to say of *Cyneas*, That he had gained more Cities with his eloquence, then he himself had done with his sword: It is wisdom to expect most venom where there is most Art; the Spider hath much Art— but — yet a great deale of poyson.

4. The fourth snare that this feare brings on us, it doth not only blind our eyes, that we cannot see the Cause of God, and when we see it make us shie to acknowledge it, nay, prevail with a man to bawk and decline it. But it will make us deny and forsake the cause of God too; and here might be examples enough: many there are, who have forsaken Christ, denyed his truth, truth professed, truth preached, truth in some measure contended for, and all for feare of men. You know the sad stories of *Peter*, *Spira*, of *Cranmer*— It is an easie matter to make him who is under the power of sinfull feares, any thing to

preſerve himſelfe from danger, and any thing to recover himſelfe out. —

There are foure ſorts of men, who will never hold to any cauſe.

1. Ignorant perſons, we muſt know and prove before we can hold faſt, the Apoſtle bids us, *Prove all things, and then hold faſt to that which is good*; That which was never proved is eaſily deſerted. —

1 Theſ. 5. 21.

2. Unſound hearted perſons; It is an eaſie matter to make him any thing, who inded is nothing: men that are carried in away onely by a byaſſe, and not by a principle, it is an eaſie matter if you either unbyaſs, or counter-byaſs them, to make them move as faſt the other way, (*l*) we ſay Symbolicall Elements do quickly ſlide one into another; A Hypocrite and an Apoſtate are ſo neer, that it's eaſie to make him an Apoſtate who was before an Hypocrite; hypocriſie is that vertually, which Apoſtacy is actually, there is Apoſtacy in *cauſis* in hypocriſie, and there is hypocriſie in *effectis* in Apoſtaſie, and as times vary, looke for more diſcoveries. —

l Qualitates Symbolicæ facilime tranſmutuntur.

3. Wordly minded men: *The love of Money will cauſe men to erre from*

1 Tim. 6. 10.

from the Faith; as the Apostle saith, When men are lovers of themselves more then lovers of God, when they are lovers of honour more then lovers of God, (*m*) lovers of pleasure, of profit, more then (*n*) lovers of God, there need no great baits, it will be a matter of no great difficulty to draw them from God. Such men will, if occasion serve, raise themselves upon the ruines of others, make themselves great, by making others little; such men, they are for any service that may advance their corrupt desires. It is said of *Demas*, that he forsook Christ, and imbraced this present world; he forsook the faith of Christ, and for gaine he became an Idoll Priest, at *Thessalonica*, as *Dorotheus* reports of him: So easie it is to take them from God, whose hearts are once taken with the world. There is no cause can be sure of those, whom honour or money can buy out. Such men are onely this way till they can mend their wages, and then they are gone, it's easie to intice him, who is led away by his own lusts.—

m φιλήδονοι μᾶλλον ἢ φιλόθεοι. 2 *Tim.* 2. 3, 4.

n Non amat te Domine, qui aliquid amat præter qui non propter amat. *Aug.*

4. Fearfull hearted persons: Fearfull men will be unfaithfull men; It's all one to trust a coward, and a traytor; he that

that is one, will quickly be made the other; where there is ground to suspect any mans feare, there is no ground to trust his faith, his feare will make him unfaithfull, (o) and infeeble the hearts of them who follow him: such dangerous snares, then you see, will base feares bring upon men, and therefore far unworthy those who are Christians.

o Terribilior cervorum exercitus Leone duce, quam Leonum Agmen ducente cervo. *Plutar. Apoth.*

Use. Oh, let us learne to banish these sinfull sinking feares, as unworthy men, much more unworthy Christians: It is a wonder to read and peruse that daring courage, that the very Heathens have had. I might here give you innumerable examples of their courage and valour, all which might be a shame to us, what though our troubles be great, our God is great, what can over-swell, either his power, or his love, there is nothing can be too big for God; and why should any thing be too big for faith, upon whom it depends? for shame, let faith work more, and sense lesse, heare the reasonings of faith as well as the reasonings of sense; when you see no help below, cast your eyes upwards as *Iehoshaphat* did, 2 *Cor.* 20. 12. We know not what to doe, but our eyes are up to thee

thee, what though there be a famine on earth, there is no dearth in heaven, as the noble man thought; what though there be weakneſſe below, there is ſtrength above, —Well then, ſhut your eyes to things below, and open your eyes to God above, Converſe leſſe with Sence and Reaſon, and converſe with faith and the promiſe. Look upward more, when a man hath been looking downward from the top of ſome high place, his eyes grow dim; the head growes weak. But when he lookes upward he recovers himſelf again. So it is with us, while we look onely downward our ſpirits fail, we are at the end of our faith and hope, but lift your eyes upward, look upon God and the promiſe and your ſpirits ſhall be incouraged.

What though the waves riſe? The ſtorm be great? Yet you have a Skilfull Pilot, a ſafe Bottome, a ſtrong God, who is able to allay all ſtorms, to huſh all windes; or to make all commotions ſerve to bring you to Harbour, which is gods uſuall way —(p) Gods delights

(p) Ita Soler Deus cum ſuis agere, ut prius eos inmortem mergat, atque omnem ſpem liberationis, quantum humano conſilio proſpici poteſt, adimat, & præcidat, deindè vero glorioſè liberat, ut aparèat non humana induſtria aut prudentia, ſed Solius Dei potentia hanc ſalutem partam eſſe. *Moltr. Pſal.* 68. 20.

to

to bring deliverance out of destruction, comfort out of confusion, and life out of death.

Meditate upon the power, wisdome, mercy, covenant of God more: And this will keep thy heart from sinking, in the saddest condition. He whose way lyes above shall be kept from the snares below—But we will shut up this, and will now come from the Incouragement it self, to the ground of the Incouragement.

[*It is I.*]

But straitway JESVS spake unto them, saying; Be of Good cheer: *It is I*: Be not afraid. Here is the Object of faith, and ground of Incouragement. *It is I.*

¶ Visu non cognovissent partim propter tenebras; partim quia nunquam auditum fuit hominem super aquas ambulare, voce seipsum manifestavit, *Cryssost.*

(*q*) They knew him not by sight, partly by reason of the darknesse of the night, and partly because they never conceived, that a man should walk on the Sea. Nor could they imagine CHRIST on the Sea, whom they left on the shore. Therefore he doth manifest himself, to them by voice.

CHRIST deales with them as the mother with the fearfull childe, whom the childe knowes by voice. *It is I.*

(*r*) As

(r) As we are accustomed to speak to the fearfull, who knew us by our voyce. *It is I.* Be not afraid, So Christ to the *It is I.* It is the observation of one, from hence.

r quomodo nos lenus trepidos compellare, qui nos ex voce cognoscent ego sum.

(s) It is the duty of Christians to learn to know CHRIST by his voyce. Had they not known the voice of CHRIST, it had been no comfort to them. It is good to learn to distinguish CHRISTS voice from the voice of strangers; both

In his Word, and In his works: } It is the priviledge of the sheep of Christ to know him by voice. Jo. 10. 4, 5 *My sheep hear my voice, &c. And they Know it, but they know not the voice of a stranger* — But this is not that I shall speak to.

s Christianorum est, CHRISTVM ex voce cognoscere. *Musc.*

John 10. 4. 5.

[*It is I.*] (t)

This stands in the middle, as the Axletree bearing up the weight of all the rest. *It is I.* Therefore you need not fear the danger of the Tempest. *It is I.* Therefore put off your vain fear of a Ghost. This is here set down as the ground of their incouragement.

t Non diu sinet suos Christus pererrorem immineru vexari, sed statim voce, & verbo animosanimos consolatur, dicens ego sum. *Musc.*

Indeed, the same words spoken to *Paul* threw him on his back; But he went out against CHRIST, not for CHRIST:

CHRIST: I am JESUS, *whom thou perſecuteſt.* (*v*) The ſame words were ſpoken to the Iews, and they *Fell* down *backward*, as if they had been ſtrucken with a Thunderbolt, Iohn 18. 5. The ſame words are ſpoken to the Goats, Matth. 25.44.

But though theſe words be Full of Terrour to the wicked and unbeleevers: yet are they full of Comfort to Gods people. The ſame words were ſpoken to *Moſes*, when he went to deliver Iſrael out of Egypt. (*w*) *ehjeh* hath ſent me to you, I Am hath ſent me, — *Exod.* 3.14.

(*x*) A word of all *Tenſes*, Paſt, Preſent, and to Come, Rev. 1. 4. *Peace from him, that Is, and that Was, and that Is-to-Come.* It is a word CHRIST frequently uſed. — *I am the bread of liſe, Iohn* 6.35. And it could not chooſe but be a great deal of Comfort to them. *It is I.* *I*, (*y*) that Brought Iſrael out of Egypt, *I*, that Divided the Red Sea: *I* that made the World: *I*, that took your nature: *I*, that came down from heaven for you: *I*, that am your Saviour. It is the Voice one, who is

1. Your

v Hæc formula loquendi (ego ſum) duplicem habet effectum 'unum plenum conſolationis apud credentes alterum plenum terroris apud incredulos, *Chon.*

אהיה

x Hebræi teſtantur, hoc verbum trium temporum differentias inſe continere, preteriti prepreſentis & futuri, fui, ſum, ero, lege, *Chon.* ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.

y ipſum eſſe reputant quem locutum fuiſſe ad moyſen noverant.

1. Your Saviour; Able to save in the greatest troubles and pressures, no trouble can be above my power or my skill.

2. Who not onely can: But Rejoyceth to bring Salvation to his people; It is my proper work, and my heart is in it; nay,

3. Who came on purpose, to save and deliver you. And therefore this must needs be Incouragemet to them. They knew his Power; they knew his Love, they knew his Nature: they knew him to be (z) their Saviour, and that was Comfort, And that they went out upon his errand, by his Commission: and therefore there was comfort enough, Though he said no more, *It is I*,

z Tolle meum & Tolle Deum.

CHRIST opposeth this against their fear of the Tempest, and against the thoughts they had of a Ghost, *It is I*) you think me a Ghost; *i. e.* One, who comes to destroy you: But, *It is I*, That is enough to settle you.

There are Three Doctrines, this holds out to us.

a Vnum idemque verbum Christi, & credentibus est salutiferum, & incredulis vergit ad damnationem, aliis odor vitæ aliis mortis. *Chem.*

Doct. 1. (a) The same word of God may be a Terror to some, and a Comfort to Others, A Savour of Life to some, and of Death to another, 2. Cor. 2. 16. To the one we are a Savour of life to life, to the other the Savour of death unto death.

Doct. 2. The appearance of Christ to the Soul, in any sad Condition is a Resurrection from the dead.

Doct. 3. The presence of CHRIST in any trouble, calamity, or distresse, is Comfort and incouragement to the Soul. We cannot insist upon all these which we have named, we will therfore contract our selves, and give you these two in one.

Doct. The presence and appearance of CHRIST to the Soul, in any sad condition, is to the Soul as a Resurrection from the dead.

We will shew the truth of this in four sad conditions, the Saints are exercised with. And then give you some short application.

1. In times of Humiliation for sin: When the Soul hath lien Bedrid in sorrow, been overwhelmed in the depths of Humilation for sin, and hath been even

even broken and shattered in peeces with fear and consternation of Spirit for sin: An appearance of Christ to the Soul now, is full of comfort. When CHRIST shall come Riding upon the wings of a Promise into the Soul: When he shall come, displaying all his Glory; the Riches of his Grace; And shall say to the Soul; as he did to *Moses*, Exod. 34. 6. —*The* LORD, *The* LORD GOD *Mercifull, and Gracious, pardoning iniquity, transgessions and sins*, &c. Exod. 34. 6. Oh! It is beyond my power to expresse, or of us All to conceive, How much the Soul is now Enamored on him: How much the Soul is now Revived.

As before in this condition he appeared as a Ghost to terrifie: so now he appears as a Saviour to comfort them. And *Luther* makes this appearance of Christ to answer to their former apprehension of him. The truth of this that I have said, you may read in Job 33. 10. to the 27. ver. Where the Soul is in a sad condition for sin, in the 19. 20. 21. 22. And upon the discovery of Christ, how is the Soul raised? 24. 25.——

2. In Times of Temptation. When a poor

a poor ſoul hath been long buffetted with Satan, aud Held down with his bloody Carnall reaſonings. When the Soul hath been long on the ſtormy troubleſome ſea of temptations: And CHRIST ſhall at laſt apear Conquering the ſtrong-man, Rebuking the ſtorme, overcoming Satan: Oh! who can expreſſe how welcome ſueh a ſight of CHRIST: Such an Appearance of CHRIST is to the Soul! This is a Reſurrection from the dead, you have it typyfied in *Abraham* who after the battell with the four Kings, *Melchizedeck* comes to meet him with Bread and wine, ſtrength and comfort, which ſhewes us, that our *Melchizedeck* after all our ſpirituall battels are over will meet us with the choyceſt of his comforts. This is that he promiſeth, Rev. 2. 17. *To him that overcometh I will give the hidden Manna and the white Stone and a name in it which no man knoweth but he that hath it.* As after Chriſts temptations were over, the Angels came to miniſter to him, ſo will Chriſt after all our conflicts, meet us with refreſhments, and proportion our Comforts to our Conflicts.

3. In

In times of desertion: when a man hath been upon the black seas of desertion, and hath long laboured under the sad sense of Gods withdrawments: and at last Christ comes in, walking upon the sea, breaking the dark and thick cloud, and shining into the soule: who can now expresse the heats, warmths, revivings, that this appearance yeilds to the soule! Oh, the claspings! the imbracings! the loves! that passe betwixt the soule and Christ. Will you see this set downe, *Cant.* 3.4. Christ had withdrawne himselfe for a season. And ah! then what sadnesse! All the world was like a feast without an appetite: a Paradise without a Tree of Life. She makes inquisition; Heares not of him; Runs to Ordinances, and would be glad to have the least starre of direction to carry her to him, in this sad condition while she is in the pursuit of Christ.

At last Christ appeares to her soule. And read there, how her heart was revived,---*I have found him whom my soule loveth; I held him, and would not let him go, untill I had brought him into my mothers house.*---The like you have of *Iob*, he had been a long time in a dark and deserted condition, you may read his complaints:

every Chapter, Verſe, &c. is but the ſad pauſes and pathyes, the afflicted breathings of his ſoule. At laſt God appeares, and who can tell his joy? who is able to expreſſe the raviſhments of his heart? I have heard of thee by the hearing of the eare, but now mine eyes ſee thee.---And certainely his heart was filled with as much ſoule-advancements as ſelf-abhorrence, *Iob* 45.5.

4. In the time of outward trouble: when we are in ſome ſad, heavie, & cloſe affliction, when we are upon beds of ſickneſſe, when in priſon, when in dangers: Oh! then a viſit of Chriſt in priſon, a diſcovery of Chriſt in danger, a manifeſtation of Chriſt upon the bed of ſickneſſe; it is worth a world to the ſoule.

So it was to the Three Children in the fiery furnace, *Dan.* 3. 24,25. When the fourth appeared, the preſence of whom was like the Son of *God*. So it was here to the Diſciples, when they were in this danger on the ſea, and Chriſt appeared to them: none can expreſſe how their hearts leaped for joy, what heights of rejoycings after thoſe depths of trouble.

Thus you ſee the appearance of Chriſt in any ſad condition is ſuch a comfort to the ſoule. It

It is true alſo of the preſence of Chriſt, though there be not the appearance of Chriſt. The preſence of Chriſt in grace, though not in comfort. His preſence doth ſupport, ſtrengthen, quicken, incourage. 1. Becauſe he is a Saviour. 2. A powerfull Saviour. 3. A mercifull and loving Saviour.

Vſe. What incouragement ſhould this be to Gods people? in the middeſt of the ſaddeſt calamities Chriſt is preſent with you, *Iſay* 41.10.---*Feare not, I am with thee, be not diſmaied, for I am thy God, I will ſtrengthen thee, yea, I will helpe thee; yea, I will uphold thee with the right hand of my righteouſneſſe.* So againe, *Iſay* 43. 2, 3, 4. *when thou paſſeſt through the fire, I will be with thee that the fire ſhall not devoure thee; and when thou paſſeſt through the water, I will be with thee, that the water ſhall not drowne thee.*---This was *Moſes* incouragement, *Jeremiahs*, *Joſephs*; of whō it is ſaid, *Joſeph* was caſt into priſon, but God was with him, *Geneſis* 39.21. Who would not be in *Joſephs* priſon for *Joſephs* companion?

He that was with *Joſeph* in priſon, with *David* in the wilderneſſe, with *Paul* and *Silas* in the ſtockes, with *Daniel* in the

den, with the *Three Children* in the fire, *Ionah* in the sea; he will be with us, by his grace, by his comforts, by his supports, by his Spirit; Hee will be with thee to beare thee up, and deliver thee out of thy saddest conditions. Oh! Let us then beg the presence of God. Oh beg! Never more cause to beg. Say with *Ieremy*,— Why art thou like to a wayfairing man that turnes aside to tarry for a night. Say with the two Disciples going to *Emmaus*, Abide with us, abide with us, the day is gone, and the night is approaching, the night of trouble, the night of afflictions.

Our conditions are very sad. We may cry with the Psalmist, *Psal.79. Oh God, the heathen are come into thine inheritance, thy holy Temple have they defiled, they have laid Ieruſalem on heaps.* And *Psal.74.9.* Which speaks our times to the full. And therefore now beg the presence of Christ in our Councels, in our Armies, in our Preparations, in our goings out. We have a promise *Matth.28.* That Christ will be with us alway to the worlds end. Turne this promise into a prayer.

And as you desire Christ to Present himself to you: so doe you present your selves for Christ, as you desire he should

appeare

appear for you; ſo doe you appeare for him.

Thus wee have briefly paſſed over three things.

1. The way Chriſt takes to incourage them.

2. The incouragement it ſelf.

3. The ground of it.

We come to the fourth and laſt thing.

4. The Time, and that's expreſt in the firſt word, [*Straitway.*]

[*But Straitway.*]

Doct. So full of Bowells is Chriſt to his Church, that he cannot long brook his people in trouble, when (*b*) they cry. *Joſeph* exerciſed his Brethren for a time: but he could not hold out long. His Bowells yearned. *I am Joſeph.* (*c*) So heere Chriſt.— Though he had exerciſed, them yet now he can hold no longer, *It is I.* I that am your Saviour.

The Mother may hide her ſelf for a time from the child: But when the child cries, ſhe can ſtay no longer. God hath more Bowells to his People, then a Mother to the Childe. *Can a Mother forget her child,* — *Though ſhee ſhould, yet I will not forget thee.* Indeed he ſometimes appears long to them in trouble. — *How long*

b Dominus non deeſt clamantibus. Guid.

c Non diu ſinet ſuos Chriſtus per errorem in animetu vexari ſed ſtatim voce & verbo ſuo ſeſe illis revelat, & anxios conſolatur. Muſc.

long wilt thou forget me, O Lord? for ever! How long wilt thou hide thy face from mee! saith *David*, so the souls under the Altar, *How long Lord, holy, and true?* But yet though it seeme long to us, it is not long. It is called but a day of trouble, an hour of Temptation, nay a moment, yea and a small moment, * (*d*) *For a small moment have I forsaken thee.* It seems long, because we are in trouble; Sad houres are long houres, or it seems long to us, because we mistake the day, God hath promised, but we Antedate the Promises, as we post-date duties. We do as the man in the Gospel, whē the promise is to be performed a 100 daies hence, we take our pen & write downe fifty, this Spirit it seems *Israel* had, they thought God deferred, when he did not deferr; it was they which did hasten. And therefore saith *Habakuck*, *Though it tarry, wait for it*; that is, though it tarry to us; for it followes, in respect of the certainty of Gods decree, it shall come, and not tarry. *Hab.* 2. 3.

*d Nubeculæ ciro transitu. 12.

Thus you see, though God exercises us, yet full of Bowells hee is, that hee will not stay long. And this

1. Because he loves us.

2. Hee

2. He intends to Exerciſe, not to deſtroy us.

3. He intends our Praiſes. Gods end is deliverance in all.

Indeed he may ſeem to ſtay, for many Reaſons.

1. To exerciſe our Graces. Firſt, Our Faith, in depending, beleeving. 2. Our Hope, in expectation of him. 3. Our Patience, in waiting on him. 4. The Grace of Prayer.

2. To diſcover Corruption: To diſcover what is in our hearts.

3. To fit us for Mercy.

4. To ripen the Enemies for deſtruction.

The Rod of the wicked ſhall not alway lie on the back of the Righteous.

It is as well Gods deſire to come in with Mercy, as yours to expect it. *Iſa.* 30. 18. *The Lord waits, that he may be gracious to you,* — You wait when God will, and God waites when he may; when Mercy may be moſt welcome, and deliverance moſt glorious.

Vſe. 1. This may rejoyce the Church in her ſaddeſt condition; When we are in Trouble, and the Enemies vaunt themſelves, ſay with the Church. *Micah.* 7. 7, 8, 9.

8,9. *Rejoyce not over me, o my enemy, when* I *fall,* I *ſhall ariſe; when* I *ſit in darkneſſe, the Lord ſhall be a Light unto me: he will bring me forth to the light, and* I *ſhall behold his Righteouſneſſe.*

2. Let this incourage us to wait on God: wait in Defers; wait in Delays; wait in want of Meanes; weakneſſe of meanes; oppoſition of meanes. *Lam.* 3. 26. — *It is good that a man ſhould both hope and quietly wait for the Salvation of the Lord.* — * * *

e Muſc. ad finem hujus hiſtoriæ.

e Promiſſ[illegible]n Pacem tua nunc Eccleſia Chriſte,
Inſano mundi turbine preſſa petit.
Evigila tandem, fluctus compeſce furentes,
Fac tibi non pereant, quos pater ipſe dedit.

FINIS.

A TOSSED SHIP Making to safe Harbor,

OR,

A Word in Season to a sinking Kingdome.

Wherein { Englands Case, and Cure; Her Burthens, and Comforts; Her Pressures, and Duties;

Are opened, and applyed, in diverse Sermons, preached upon the Publick Dayes of HVMILIATION,

Out of that Propheticall History, *Matth.* 14.22 to 28.

By SAMUEL BOLTON, preacher to the Congregation of *Saviours Southwark*.

Chrysost. Hom. in Act. 8.

Ἐχρῆν ἑκατὸν τῶν πιστῶν ἐκκλησίαν οἰκοδομεῖν.

Ioel 2.21. Feare not, O Land, be glad and rejoyce, for the Lord will doe great things for thee.

Psal. 65.5. By terrible things wilt thou answer us, O God, of our salvation, who art the confidence of all the ends of the Earth.

Vtinam qui nos modo exercent, convertantur & nobiscum exerceantur. Aug.

LONDON,

Printed by *L. N.* for *Philemon Stephens*, and are to be sold at the golden Lion in Pauls Church-yard. 1644.

To the Right Honourable

ROBERT

Earle of *Warwick*, Baron of *Leez'Le Rich*, Lord High Admirall of *England*, &c.

Right Honourable,

A Publick *ſpirit* is a rare and excellent ſpirit, honour'd of GOD, eſteem'd of Man; its a *piece* of GOD in Man, or Man ſeeking himſelfe in GOD. Its a ſpirit above the world, becauſe above it ſelfe. We reade of many of the Heathens, who were renowned for their publickneſſe of ſpirit. And certainely it was an excellent ſpirit which was in them, but it was ſhort of the true ſpirit: it held forth a god, though it fell below the true God; Publickneſſe of ſpirit *ſpeaks* a god, when privateneſſe of ſpirit makes it ſelfe a god. Its proper alone to God to work from himſelfe, and to himſelf, to be the *ſpring* whence, and the *ſea* whither all his actions tend; but it is not for man. He that makes himſelfe the *principle* of work-

A

ing, and the *end* of working; that (like a circular line) begins from himſelf, and ends in himſelfe, doth pull downe God, and ſetteth himſelfe in Gods ſtead. Like the *ſpark* in the fire, or the *drop* in the ſea; ſo our good doth more conſiſt in God then in our ſelves. He that ſeeks to be *ſomething* out of God, begins to be nothing; but he that can be *nothing* for God, findes himſelfe *all* in God, and God *all* to him.

Right honourable, among thoſe who have *excelled* in this publickneſſe of ſpirit in our dayes. And have *fought God* and the good of theſe *bleeding* kingdomes, in ſeparation, nay in oppoſition to themſelves; we finde your Honour in the front, uncorruptedly upright——And it is but a *manifeſt* of your ancient ſpirit in former times, when not many durſt; and few would appeare, to own *religon* under contempt, we have had bad *dayes* before, then *dayes* of ſin, now *dayes* of trouble; and theſe *dayes* of trouble, they are but the *births* of thoſe dayes of ſin. Then you were a *patron* to the good, now a *patriot* to the whole. In the former you were a *ſhelter* in theſe a *Saviour*; before a *ſuccour* to religion, now an *aſſertor* of it. In which worke, your honour hath had a part *burthenſome* enough, but ſuitable to the greatneſſe of your ſpirit,

ſpirit, fitted to *incounter* with difficulties: you have laine at the breaches; ſeen the wonders of God in the deepe, beene the terror of the ſea, the comfort of the land: and we have therefore been ſo ſecure at land, becauſe our hearts have ſecurely repoſed in you at ſea: Your worke is great, but your rewards are glorious; the hardeſt ſervices ſhall have the beſt rewards: nay, is there not ſomething of a reward in this? that God will own us, that God will honour us to worke for him. My Lord I know your head and hands are full, yet give me leave in this preſſe of imployments, to preſent to your honour the ſtate of our Church under the notion of *A toſſed ſhip upon a ſtormy ſea making to ſafe harbor*: under that notion theſe poor thoughts may finde acceſſe to you, and come under your honours protection. The Ship is the Church of God, the Sea the world, the the contrary windes, men of contrary ſpirits, the ſtorme, our preſent troubles, the lading precious, religion, property, liberty, and what ever is deare; the paſſengers, our ſelves, the harbour which we make towards, is nothing but peace with reformation. The windes have been and do continue high, the ſea ſtormy, our dangers great, and we have been forced to caſt much of our lading over-

board

board to preſerve the reſt, and ſave the ſhip. In theſe our ſtraits many diſtruſting the ſafety of the ſhip, have let down a Cockboat, and ſought to ſhift for themſelves; Some ſinfully, all ſhamefully; others who ſee their good folded up in the whole, & deſire not to out-live their precious lading, do ſtill abide in the ſhip: ſome labouring at the ſterne, others at the oare; every one their hands full.---But though our work is hard, our dangers great, yet is it not with us, as with the Apoſtle, paſt all hopes of ſaving, *Acts* 27.20. There is yet hope if we looke downward, we are not yet ſo low as to hope againſt hope, *Rom.*4.18. If we were, yet there is hope in the God of hope. And indeed there is our ſtay, we have anchord too much downward, we have reſted upon that which by very reſting upon hath proved uncomfortable and unprofitable to us: diſappointment and ſhame are the deſerved ends of creature truſts: oh that wee could now anchor upwards! upon that *GOD* who is the Rocke of Ages, an everlaſting rock; a rock ſo deep that no floods can undermine, & ſo high that no waves can reach. This is our comfort in our ſtraits and troubles here below, that there is yet ſea-roome enough in the infinite goodneſſe of God for faith

faith to be carried full ſaile upon. Nothing ſhould poſe our faith, but what poſeth God: Nothing is too big for God to do; and why ſhold any thing be too big for us to believe? Things marvellous to us, are yet eaſie with God; things wonderfull to us are yet familiar with him, as he tels us *Zach.* 8. 6.—It is our hope that *God* is riſen, nay, gone forth, and is now travelling in the greatneſſe of his ſtrength to bring redemption to his Churches, to work deliverances for his people. Let us ſtand and admire him in his going forth: *Loe this is our God! we have waited for him and he will ſave us: this is the Lord, we have waited for him, and we will be glad in his ſalvation*: Let us put our ſelves into a poſture fit to receive mercy, and then *ſtand ſtill and ſee the ſalvation of our God*: ſtand ſtill in believing, yet indeavour in working; we are to fix our eyes, but uſe our hands. *Through God we ſhall doe valiantly,—for he ſhall tread downe all our enemies* for us. We, *but wee through God*---It is the ſpeech of one, Uſe means as if there were not a God to helpe, look up to God as if not a man to help. Certainly not to uſe meanes is to tempt God, and to truſt in meanes is to provoke God. It is a leſſon worth learning, not to ſwell in the injoyment, nor to ſink in the want of creaIſay 25: 9.

ture reliefes, to be nothing in our ſelves in the preſence of meanes, and to be all in God in the abſence of them. But let me not be a burthen to your honour in the entrance.— My Lord, I have only this to ſay; you have done much for God, and God hath now put advantages into your hands of doing more: it will be your honour here, and your happineſſe for ever, if God do pleaſe to make you inſtrumentall for the ſpreading of the light of the glorious Goſpell of Jeſus Chriſt, into thoſe dark Weſterne parts of the world; pitty it is that the Garden of the World ſhould want the Sunne of the World; that thoſe places which abound in al things, ſhould want that which ſhould bee the crowne and comfort of their abundance. It is my earneſt prayers, that God of his mercy would give you a ſingle heart and an induſtrious hand to work for him, and himſelfe eye your labours, write a booke of remembrance of them: be your counſell in ſtraits, your protection in dangers, your comfort in life, your Saviour in death, and after death, the God of your poſterity alſo, that mercy may be intailed to your houſe for ever. And this is the earneſt and hearty prayers of him, who is

ſies brevis opus multum, merces magna, pater familias urget operarii ne ſint pigri.

Your Honours in all humble and due obſervances,

S. BOLTON

READER,

ARt thou a friend, or an enemy? Art thou active or passive in the injuries of Sion? If active, know, thou wilt be found to strive against God, (a) *and he will be too hard for thee; What can the potsheard doe against the rock? whether thou* (b) *Smite or be Smitten, thou must needs be Broken in pieces; who ever thou art, yet Read, thou may finde something here, if not to make thee, yet to mend thee, if not to convert thee, yet to convince thee, and at least restraine thee in thy former way.* (c) *All Books are written to mend one, the Book of the heart, and who knowes but this may doe it. Art thou Passive? art thou a fellow sufferer? Come then, let us sit downe, and mourne together,* (d) *let us help to weep the teares, and sigh the sighes of a bleeding State! Hast thou considered* Ireland? *hast thou been there in thy sad thoughts? hast thou observed the murthers, cruelties, ruines, and devastations of that place? hast thou heard the sighings of the Prisoners, the scrichings of the Slaine, the groanings of the dying —— ? hast thou taken notice of those thousands of the Saints,* (e) whose dead bodies they have given to be meat unto the fowls of the heaven, and whose flesh they have given

a Injuria quæ piis offertur, fit ipsi deo. 1 Nahum. 9. 11.

b Sive percutiat, sive percutiatur, frangi necesse est.

c Ideo scribuntur omnes libri, ut emendetur unus.

d Cum deflentibus defleo, cum jacentibus, jaceo, jaculis grassantis inimici membra mea percussa sunt, cum prostratis fratribus, & me prostravit affectus meus. Cypr.

--αὐτῆς δ' ἀλ ὥστα τεύχε κυνέσσιν, ᾠωνοῖσί τε πᾶσιν-- Hom. Iliad.

given to the beaſts of the earth, and whoſe blood they have ſhed like water upon the ground, and there was none to bury them? *Tell me, haſt thou been at* Irelands *Funeralls? Is it not yet dead? We feare it is; yet we hope it 's capable of a reſurrection, though with* Lazarus *it lie ſome dayes in the Grave, before Chriſt come and raiſe it. Haſt thou ſeen all this, and canſt thou not weep? come, let us mourn together! God hath made the ſame Organ both for Seeing, and for Weeping; he that ſees, muſt needs Weep. Haſt thou obſerved the miſeries of England? That lies a bleeding, though not a Dying:* Ezra. 10. 2. There is yet hope in Iſrael concerning this, *Though We have too many Symptomes of a dying State, yet there may be a recovery, poſſible, this Iſſue of Blood may be ſtopped. Indeed we have ſpent all upon Phyſitians, and they have done what they can, they have uſed the uttermoſt of their indeavours and skill, but our Cure is not Wrought. England hath ſinn'd, now england ſuffers; our preſent ſufferings, are but the fruits of our former ſinnings. Rods of Correction come in, where Words of inſtruction take no place. Men that will not learn by Faith,* f Prov. 26. 3. *muſt be taught by ſence,* (f) A Rod is for the back of the Fool. ——— *Long it was before God would be drawn to Strike, what deferres? what delayes? what waytings? nay what conflicts within him? who hath not heard the ſoundings of his Bowels?* g Hoſea 11. 8. (g) *how ſhall I give thee up oh England? how ſhall I make thee as Ireland? how ſhall I ſet thee as Germany? Mine heart is turned within me, my repentings are kindled together,* — *All this while Englands teares,*

might have kept back a deluge of Wrath; But no man repented, (h) *no man smote upon his thigh, saying, What have I done? And when* there was no remedy, *but God must begin to ride his Circuit of judgement: yet, oh yet! what mercies hath he expressed in the mid'st of Judgement? What Compassions in the actings of Displeasures, as if he himself, as it was said of* Augustus, *did suffer in all our scourges,* (i) *and himself feel all our stripes. To passe over others.* viz. *Oppression, Injustice, Sabbath-breaking,* — &c. *There have been three speciall sins, which have had a great Influence into our present Troubles.* 1. *The Contempt of the Gospel.* 2. *Corrupting of Worship.* 3. *Profanation of Sacraments.* 1. *The contempt of the Gospel, We have had the precious Gospel of Christ, the streames whereof hath brought so many Ships laden with blessings, to our shore; But how have we despised it? What tenders of Mercy have we refused? What bleeding offers of Christ have we rejected? What bowels of Compassion have we spurn'd against? There is the sin, will you see the punishment? Read them both together.* * Matth. 22. 4, 5, 6, 7. God sent his servants to invite men to the marriage; Behold my Oxen and my Fatlings are killed, all is ready, — But they made light of it, — &c. therefore the King was wroth, And he sent forth his Armies, and destroyed those murtherers, and burnt up their Cities. 2. *The corrupting of worship, how the Worship of God hath been corrupted and abused by Wicked men, you all know?* — *And look but into the Scriptures, you shall finde, that most of the Calamities that did*

h Deus noluit punire, ipsi extorquent, ut pereant. Salv. de provid l. 1. *2 Chron. 36. 16.

i Pœnas dat, dum pœnam Exigit. Sen. de Clem. cap. 10.

befall the Jewish Nation, they took their rise from hence, the corrupting of the Worship of God. (k) they chose new gods, then was warre in the gate, they served Baal and Ashtaroth, they corrupted the Worship of God, therefore was the Wrath of God against them. No doubt but if we had a Book of the Jewish Politye, we should finde that the Wise Men of their State (as one doth well observe) were ready to lay it upon other Causes; if the Philistines and Canaanites, and "other Borderers did spoile them, and over-run "their Countrey: no doubt they were ready to say "this in an old grudge which these Nations had "against them, because they had dispossessed them "of their Land, if the Kingdome were devided, "as it was in Rehoboams time, Alas this was "nothing, but the oversight of their Prince, or "the weakness of his Counsell; if Israel make "War with Judah, that's but Policie to keep "down one another, lest either should be too great; "if there were Civill Warres, that's only through "the Faction of Potent and ambitious States-"men, &c. ——— But what ever reason States may give, yet God sets downe this for the Reason and ground of all, the Corruption of his Worship.

k Judg. 2. 12, 13, 14. 2 Kings 17. 6, 7. 2 Chron. 36. 14, 15. Deut. 29. 14. 15, 16, 17.

3. Profanation of Sacraments. And how have the Sacraments (in particular the Supper of the Lord) been profaned? how hath the Body of Christ been torne in pieces, and his blood trampled under foot by profane and wicked men; Insomuch that it hath been the whole Worke of the Ministery (in stead of entertaining those who were the friends of the Bridegroome, and were invited to this Supper) to keep fast the doore,

and

and hold out those who would presse in, and yet were (l) unbidden Ghests; Which of us have not found this the greatest burden upon the shoulders of our Ministery? who of us have not sighed and groned under the weight of it? And can we think that God will make any account of our Blood, who have undervalued the Blood of his Son? Shall we trample the Blood of Christ under foot; and will God esteem our blood precious? will he regard our bodies, that have had no regard to the Body of his Son? Will he esteem our lives, who have not regarded the death of his Son? Certainly no —— *This I have shewed thee the many Springs and Sources of Englands sorrows; And now, in what readinesse we are for the removing of them, I dare not thinke! possibly, something may be done; nay probably much may be done, but the hearts of the people, not being yet prepared, doth give occasion to suspect (though the indeavors of Reformation be never so sincere, so full) yet our plaister will not be large enough to our soar; These are our sad thoughts; BAT Gods thoughts are not as our thoughts; It is easie with him to Purge his Worship, to fence his Ordinances, to bring his Gospel into esteeme. And if this be Gods floore, he will purge away the Chaff, if this be his field, hee will weed out the tares, if this be his house, he will sweep away the dust, if the Lord have any delight in us, hee will bring us into the good land,* —— *&c.*

But while wee speak this, our sad thoughts return, —— Prov. 18,19. The dissentions of Brethren, are as the barres of a Castle; *This is the Blazing Comet that hangs over our times, and*

(l) Ad Ecclesiam non pertinent qui sunt intus, Sed qui sunt in ea pie viventes. Aug. Sicut Arca de lignis quadratis, ita Ecclesia de Sanctis constituitur. Aug.

and portends more evill then all our enemies can bring upon us, even the Dissentions of our Brethren. Differences there will be, We know but in part, ——— *But Why Dissentions? Why doe Wee not rather seek to compose those Differences, then increase them? why not rather heale them, then heighten them? Shall We pride it in the making and inlarging rents and divisions? Will any seek to make themselves Great, by making others of their Brethren Little? and to difference themselves from them in esteeme by differencing themselves from them in judgement? Will any seek to raise themselves upon the ruines of others? make themselves rich, by indeavouring to make others poore? These are like High-Way Robbers, who have no more credit, nor esteem, then What they have unjustly robbed, and spoiled others of. These are the worst of Spirits, God forbid there should be such a Root of bitternesse in the hearts of Christians,* —— *I dare not think it, And if not, me thinks your distances are not so great, but either the teares of friends, or the terrour of enemies might bring you together. Though a faire day might divide and scatter you (like Sheep) all abroad the field, yet one Would thinke a storme should bring you together again: The very Savage people, though they were continually jarring, and at dissention among themselves, yet when* Alexander *the Great came among them, the equality of the danger, wherein they all were, caused them to joyne their hearts and hands together against the common enemie. Doe you not see, that notWithstanding all their Differences, your enemies are united to your destructi-*

Illud usitatum fuit in primis diebus Evangelii ecce ut see in vicem dilligunt.

Milites dicuntur Pompeii Superbiam his verbis reprimere, Nostra miseria magnus es? Tacit.

ſtruction? Oh Why are not you yet united for your Preſervation? But may be you will ſay, It is my Part rather to cover, then to repeat Differences; The repeating of Differences, is oftentimes a renewing of them, Hee that covereth a Tranſgreſſion, procureth love, but hee that repeateth a matter, ſeparateth very friends; Prov. 17.9. *There is a deviding, and there is an uniting repetition, my deſire is not to divide, but to unite, in repetition of them; Not to fuell our flames, but to quench them, not to increaſe our Differences, but to remove them. And to be ſerviceable to theſe with other ends, theſe poore following thoughts were compoſed, and are now intreated out; the miſeries of the Kingdom brought them to the Pulpit, and the intreaties of Friends perſwaded them to the Preſſe; The Story whereon I treat, doth ſuggeſt matter ſuiting with the Times? Our troubles lead me by the hand, to theſe Texts, and theſe Texts did carry me back to our Times.* (m) *The Diſcourſe is plaine; the groundworke is too dark for light Painting; It is like the Times, unrigged, toſſed Shipps upon tempeſtuous Seas, regard not their ornaments, if they can but keep the Mayne together, though they looſe much of their tacklings and deckings, they think it well, and are content. The Obſervations are many, and for the moſt part ſhort. It is not my uſuall way, but now ſo of choice. They are* Faſt-Day Sermons, *wherein the great Work of the Day is Prayer: Preaching is (but of the nature of a Bayting in the journey) to quicken us in the further progreſſe of the Work of the day in Prayer.*

(m) Qui obſcure loquitur, crux auditorum, non doctor. Brough. in Daniel.

And

And I have found by Experience, to be large upon a Point, upon ſuch dayes, hath rather tyred then quickned their Affections to the ſucceeding Work: to conclude, if thou finds them to contribute any thing to thy inward man, if thou finde any thing for Counſell, for Comfort, for ſtay, for incouragement, in theſe ſad and ſinking Times; Bleſſe GOD; And when thou ſpeed'ſt beſt with him for thy ſelf, ſpeak a Word for the Authour. Who is,

Thine in the Service of the Goſpel,

S. Bolton.

The Approbation.

I doe allow theſe Sermons on *Mat.* 14. 22, &c. to be printed, as pious, profitable, and ſeaſonable for theſe times.

John Downame.

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READER,

I am here drawn forth to acknowledge those faults, which all my care could not prevent; I have distinguished those in the Margin from those in the Leaf, and must begge either thy patience in reading, or thy paines in correcting of them.

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The Scripture diſcourſed on, in the following Treatiſe on Matth. 14.

Verſe 22.

And ſtraightway Ieſus conſtrained his Diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

23.

And when he had ſent the multitudes away, he went up into a Mountain apart to pray: and when the evening was come, he was there alone.

24.

But the ſhip was now in the midſt of the ſea, toſſed with waves: for the winde was contrary.

25.

And in the fourth watch of the night: Ieſus went unto them, walking on the ſea.

26.

And when the Diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit, and they cryed out for fear.

27

But ſtraightway Ieſus ſpake unto them, ſaying, Be of good cheer: it is I, be not afraid.

A Word in Seaſon, to a ſinking Kingdome.

Matth. 14. 22, 23, 24, 25, 26, 27.

22. *And ſtraight-way Jeſus conſtrained his Diſciples to get into a ſhip, and to goe before him unto the other ſide, while he ſent the multitudes away.*

23. *And when he had ſent the multitude away he went up into a mountaine a part to pray; and when the evening was come he was there alone,* &c.

THis ſtory which you here read of the Diſciples going to Sea, &c. *S. *Auguſtin* makes a kinde of propheticall hiſtory of the ſtate of GODS Church from the aſcenſion of Chriſt into Heaven, till his comming againe, the end of all things. His going into the Mountaine to pray, is his going into heaven to make interceſſion for us: his ſending the Diſciples to ſea, was the com-

*S. Auguſt. de verbis Dom. Serm. 14.

miſſion he gave them to go preach the Goſpell: the ſea is the world, the ſhip is the Church: the contrary windes and ſtormes they met withall, are the troubles and perſecutions, the errours and hereſies the Diſciples had, and their fellowes have, to conflict withall in the carrying on of the Goſpell. The fourth watch when Chriſt came to them, is a little before the end of all things, as that was a little before the morning. At which time, in regard of the troubles, perſecutions, hereſies, that ſhall be in the world. Men ſhall look upon Religion, as the Diſciples upon Chriſt; *either as a ghoſt fearfull to own it, in reſpect of the many troubles and perſecutions which may attend it; or as a phanſie in reſpect of the multitude of opinions that ſhall ariſe.--I will follow him no further.

*Res Chriſtiana phantaſma, ille videbitur. Aug.

The reſemblance that this ſtory did hold forth with the Church of God, both in this kingdome, and other parts of the Chriſtian world, was the great inducement to me to enter upon it.

The Ship of our Church and State, in which is imbarqued ſo much of our comfort and happineſſe, was ſet forth by Gods warrant, and had with the Diſciples

ples here, a proſperous and faire gale for a time, the prayers, deſires, well-wiſhes, of all. But being now come into the midſt of the ſea, even the midſt of their work, they meet with contrary winds. A ſtorm is riſen, the windes blow, the waves ariſe, the floods of ungodlineſſe doe lift up their voice, and threaten to ſwallow them up.

In this tempeſtuous ſtorme, wee may look upon them, who ſtill abide in the ſhip, as upon the Diſciples toyling and rowing; ſo they conflicting and labouring with oppreſſing difficulties in their indeavours to bring this toſſed ſhip of the Church and State to ſafe harbour.

It is all our comfort, that whileſt wee are conflicting upon the Sea; * Chriſt is praying upon the mountaine: And in the fourth watch his appoynted time, will come downe, take a view of our troubles upon the ſhore, and then come forth to helpe us, enter the ſhip, ceaſe the winds, calme the ſeas, and at laſt bring this torn and toſſed ſhip of the Church to ſafe and quiet harbour.

* Dum Diſcipuli in mari Chriſtus in monte. Iſti remigando laborant, ille intercedendo implorat.

The whole ſtory doth branch it ſelfe in theſe particulars.

1. The diſmiſſion of the Diſciples to ſea, verſe 22. after which.
   1. The diſcharge of the multitudes to their homes.
   2. Chriſts withdrawing of himſelfe into a mountaine to pray, 23. verſe.

2. The danger the Diſciples were in at ſea: they were
   1. In the middeſt of the Sea.
   2. Tolled with waves.
   3. The Windes were contrary. 24. verſe.

3. Chriſts addreſſes to help and relieve them, in which
   1. The time: the fourth watch.
   2. The manner: walking on the ſea, 25. verſe.

4. The Diſciples apprehenſion of him, together with the effect of it.
   1. It is a ghoſt.
   2. They cryed out for feare.

5. The way Chriſt went to ſettle them and ſave them.
   1. He ſpeaks to them, it is I.
   2. He incourageth them, Be of good cheere, &c.

6. We have *Peters* interpoſing tryal, wherin
   1. His requeſt, Bid mee to come to thee upon the waters.
   2. Chriſts grant, Come, 29.
   3. His feare and ſinking, 30.
   4. Chriſts ſuccouring and helping of him, 31.

7. Wee have the fruit of Chriſts comming to them, two great miracles.
   1. Ceſſation of the ſtorme.
   2. The ſhip at the ſhore, 32. v.

8. Wee have the effect of theſe miracles.
   1. Wonder.
   2. Worſhip, 33. v.

This

This I thought good to premiſe, before we came to the particular handling of the words.

Wee will now fall upon the words themſelves: where firſt you ſee we have to deale with the diſmiſſion of the Diſciples to Sea.

22. *And ſtraight-way Jeſus conſtrained his Diſciples to get into a ſhip, &c.*

[*And ſtraight-way.*]

That is immediately after Chriſt had fed them, and refreſhed them: after refreſhment hee puts them upon imployment, from meat he ſends them to work; we muſt not eate to be idle, but eate to labour: labour that we may eate, and eate that we may labour.

Doct. Gods refreſhments muſt quicken us to Gods imployments: whether you eate or drinke, or what ever you doe, doe all to the glorie of God: make all your refreſhments ſerviceable to the advancements of Gods worke, of Gods glorie.

[*Jeſus * conſtrained his Diſciples.*]

What's that? ſure he did not uſe any extreame violence upon their bodies, nor any extraordinary workings upon their ſpirits: ſometimes conſtraint is oppoſed

* Non libenter patiebantur diſcipuli ſe a Magiſtro ſuo divelli. Chem. Cogere enim opportuit, quia ſe ab illo divelli invite patiebantur.

posed to freedome, and willingnesse, and then is as much as sorced, used violence on them.

(*a*) Somtimes to un-perswasion: & then it is as much as moved and perswaded, as 2 *Cor.* 5. 14. The love of Christ constraines, that is, effectually moves, and strongly perswades.

And so it may be taken here, he perswaded them.

And yet there seems to be something thing more in it, his Authoritie came in, as well as his Arguments, they went out of obedience to the command, they denyed their owne will, which no doubt was either to abide with Christ, or to have him with them, and subjected themselves to the will of Christ.

(*b*) No doubt but they wer loth to leave Christ, they were unwilling to part with him, both in respect of Christ, out of the love they bare him, loath to leave him alone, and out of love to themselves they were unwilling to goe without him: * But Christ commanded them, and out of obedience to Christs commands they went. As it was said of *Joab*, 2 *Sam.* 24.

a Hoc vocabulo ostenditur invitos eos a domino recessisse. Hier. Sic accipio ἠνάγκασεν Coegit. Computit. Non quod inviti avellerentur a Christo ut aliquibus videtur, neque enim credibile est eos voluisse esse refractaros vel invitos Christo paruisse; coegit inquam pro jussit, sine mora redire in navim; eo quod nox ingrueret, &c. Pareus in loc.

b Nead punctum temporis voluerunt ab eo seperari Nolebant discipuli a Christo divelli, sed vi seperabantur. Theoph. Cum dicet Evangelista, Compulit, declarat quod magno suæ a more presentiæ discipuli tenebantur. Chris.

* Compulit, hoc est jussit e vestigio redire in navigium, atq; precedere in ripam ulteriorem. Pareus in loc.

when

when hee was ſo unwilling to number the people; It is ſaid that notwithſtanding the Kings word prevailed againſt *Joab*. So here the command of Chriſt prevailed againſt them, and therefore they went out of obedience.

There are many things might be obſerved. 1. From their unwillingneſſe to go from Chriſt, which is implyed:

Doct. * Men that have once taſted the ſweetneſſe of Chriſt, are hardly drawne away from Chriſt. The Diſciples had here taſted the ſweetneſſe of Chriſt, and no marvaile if they were unwilling to part with him.

* Qui ſemel Chriſti dulcedinem guſtaverit: deficile ab illo ſeperari ſuſtinet. Barz.

But this was their miſtake; they had parted with Chriſt, if they had not gone, the way to keep Chriſt is to follow the counſels, and be obedient to the commands of Chriſt. What had it been for them to have enjoyed the fleſhy, and have loſt the ſpirituall preſence of Chriſt.

Men that will not follow the commands, ſhal want the comforts of Chriſt; if you will not follow the light of direction, you ſhall want the light of conſolation; works of darkneſſe, and walking in darknes go together. See *David*, 51. *Pſal.*

But yet more, from their obedience in

going, though they were ſo deſirous ſtill to ſtay with him. We learne,

Doct. Where God hath a will to command, man muſt have a will to obey.

* Diſcamus itaque nos ſimplici obedientia Dei mandatis parere.

* That is the beſt obedience, which hath moſt ſelf-denyall in it. You ſee in *Abraham*, in *Moſes*, &c. *Peter* went without gain-ſaying, if you read there that act of obedience was done upon a great conqueſt of himſelfe. If you read the Scriptures you ſhall ſee, that hath been eſteemed an act of greateſt obedience, wherein was an act of greateſt ſelf-denyall. *Abraham.*

But further, though they went, yet they went not without a warrant, they had a patent and Commiſſion from heaven to carry them out.

Doct. It is good in all our undertakings to get a Warrant from heaven, a Commiſſion from Chriſt for the doing of it.

The Diſciples went, but they had their warrant, they had the word of Chriſt to provoke them to it, and incourage them in it. The like had *Moſes, Aaron, Jeremie, &c.*

In the 4. *Col.* 20. we have this phraſe, *Be filled with all the will of God.* It is a

4. Col. 20.

Meta-

Metaphor taken from a Sayle filled with wind: if the Saile have no winde, the Ship ſtands ſtill and is becalmed: but if the wind once come, and fill the Sailes, then is it carried amain. Gods command to the ſoule, ſhould bee like the wind to the ſailes: if no command from above, a Chriſtian ſhould ſtand ſtill, as a ſhip becalmed; but if a command come, wee ſhould be carried amain. Goe with courage, be the difficulties what they will; *Have not I commanded thee?* will beare us out in all.

Vſe. Labour then for a word of Direction from Chriſt in all your undertakings: you may follow the guidance of fleſh and bloud, the direction of your owne reaſon, and miſcarry at laſt, and there is no ſurer way to miſcarry than to follow the guidance of your own ſpirits: you ſee it in *Balaam*, in *Saul*, concerning the *Amalakites*, in the Jews, 42. *Ier.* But he thar ſhuts his owne eyes, and goes by Gods light, he that denyes his owne wiſedome, and followes the guidance of God ſhall be ſure to goe aright: he ſhall goe ſafe in the middeſt of dangers. You ſee it in *Moſes*, in *Heſter*, &c.

91. Pſal. Hee will keep us in all our wayes.

Gods

Quando viæ noſtræ, ſunt viæ domini, tunc ſumus ſub conditione divinæ protectionis. Rei.

Gods warrant is enough to put us on a work, and will be our ſecurity in our undertaking. *Where our obedience lyes, there our ſafety lyes. He runs into the greateſt danger that runs out of Gods way of obedience.* No ſafety but in Gods way. Art thou in Gods way? and do ſtormes ariſe? doe tempeſts threaten? Yet aſſure thy ſelfe, God will never be wanting to thee while thou art in a way of obedience to him.. The Diſciples met with ſtormes, but Chriſt leaves them not in the ſtorm; their obedience to Chriſt, brought the preſence of Chriſt to them. Never man wanted comfort long, that went in a way of obedience. The Martyr went far upon meer obedience, but before he came to the journies end, before he came to the ſtake, God gave him * in a piece of his reward before his work was done. But ſhould thou dye without comfort, thou dyeſt in the ſhip, and not in the ſea, thou dyeſt in Gods way, and there is ſafety, though thou never reach the apprehenſion of it.

* Cœlum extra Cœlum.

Jeſus conſtrained his Diſciples (*to go into the Ship*).

Chriſt had a journey for them to go, and here he provides them a ſhip.

Doct.

Doct. If God have a work for us to do, he will provide us with neceſſaries to the doing of it. Neceſſary counſell, neceſſary ſtrength, neceſſary comfort and aſſiſtance, and all this proportionable to the worke. *Moſes* was troubled at firſt for want of elocution, and *Jeremy* for want of courage, but he that ſet them on work provided them neceſſaries. *Moſes* did not want a tongue, nor *Jeremy* courage. Exod.3.11,12 Exod.4.10,12 Jer.1.6,7,8.

We are ſometimes troubled at the want of means for the bringing of a work about, how ſhall this thing be? but if the work be Gods, he will want no inſtruments for the effecting of it: Nay in the want of all he can work alone. Infinite wiſdome, and infinite power was never at a ſtand.

But futther. (*To get into a ſhip.*)

When we are to do Gods work, we are not to have our tooles to ſeeke; the ſhip was ready when they had a command to go to ſea. All creatures ſtand like them in the market place, ready to be hired into Gods Vineyard. All creatures they are ready to execute Gods wil. Let not man alone rebel.

[*And to goe before him unto the other ſide.*]

Here

Here is a plaine proofe againſt the *Vbiquitarians*, who hold Chriſts body, his humane nature to be in all places. And here is alſo the errour of Tranſubſtantiation confuted, who take away the dimenſions of a body, making the body of Chriſt in ſo many places as bits of bread at the ſame time: if Chriſts humane nature had beene in every place, Chriſt could not have ſaid, Goe before him to the other ſide.

There is ſomething more in it. [*Goe before him.*]

If you read before, you ſhall ſee the occaſion of Chriſts withdrawing himſelfe with his Diſciples was the newes of *Johns* beheading. They had told him that *Herod* had beheaded *John* *, whereupon Chriſt withdrew himſelfe, and here to preſerve his Diſciples, he ſends them firſt away.

It ſuits well with Chriſts love to his Church, and his end of comming into the world, to take more care to preſerve them, then to ſave himſelfe, to looke to their ſafety more then his owne. You know what he ſaid, John 18.8. *If you ſeek me let theſe go free.*

Hee came to interpoſe himſelfe betweene

* Secеſsit Chriſtus, non præpoſtero metu, ſed prudenti conſilio, 1o. ne manendo tentaret Deum. 2. ut exemplo doceret, temeritatem vitandam & pericula non neceſſaria declinanda, juxta illud Mat. 10.23.

tween God and us, he came to beare our ſcourges to undergoe our ſtripes. As *Rebecca* to ſaid *Iacob*: on thee my ſon be the bleſſing, on me be the curſe. So Chriſt to us, like *Ionah*, he was content to be caſt into the ſea, even the ſea of wrath, that there might be a calme, a peace between God and man: he came not to ſave himſelfe, but to be our Saviour, and therefore was content to loſe himſelf that he might ſave us; to undergoe all, that we might be free.

We are more deere to Chriſt, then he was to himſelf; & therefore he doth here, as we do whē things are in danger, ſeek to preſerve that which we eſteeme moſt, which is moſt precious to us; to ſave us was more deſirable to Chriſt, then to preſerve himſelfe. He ſees himſelfe in us, oh that we could ſee our ſelves in God, and that the preſervation of the glory of Chriſt might be more in our eyes, then the ſaving of our ſelves. As Chriſt was more tender of us then he was of himſelfe; ſo let us be more tender of his glory, then of our own ſafety: if we can but hold up his glory, though we ſuffer in his glory, yet we ſhall be glorified.

He that ſeeks himſelfe in oppoſition to

to God, doth loſe himſelfe and God: but he that ſeeks himſelfe in ſubordination to him, findes both; even himſelfe in God.

Here is that Riddle expounded, *Hee that will ſave his life ſhall loſe his life, but he that will loſe his life for my ſake and the Goſpell, ſhall finde it.*

* Dignus plane enim morte qui tibi domine recuſat vivere, & qui curat eſſe niſi propter te pro nihilo eſt, & nil eſt. Bern. in Cant. Propter temet ipſum domine feciſti omnia, & qui eſſe vult ſibi, & non tibi nihil incipit eſſe inter omnia. Bern. 2. Ser. in Cant.

* It is lowneſſe of ſpirit to ſeek how we may preſerve our ſelves, and not how we may hold up Chriſt.

That life is forfeited and loſt, which is either gained, or kept with the declining or loſſe of Chriſt.

a Vix quæritur Ieſus propter Ieſum. Aug. Principes viri regionem quærunt, potius quem religionem. Chem.

(*a*) I have read it was the ſpeech of a *Henry* of France, who when he was perſwaded to do ſomething for the advancement of the Proteſtant Religion; he anſwered, He would lanch no further into the deepe, then he might returne ſafe againe to ſhore. Such ſpirits have moſt men: They look upon the wayes of God as we do upon an *Ignis Fatuus*, which we dare not follow, for feare it lead us into bogs and pits. I ſhall ſay no more to ſuch but this, that life, that honour is forfeited and loſt, which is either gained or kept, by declining or renouncing the cauſe of Chriſt.

[*while*

We proceed.

[*while he ſent the multitude away.*]

This ſeemes to be another reaſon why he ſent his Diſciples before him; here was a multitude with him, hee had newly refreſhed them, and would not ſuffer them to go, till he had diſmiſſed them, bleſſed them, &c. or the like. And the day was farre ſpent, the night was comming on, the ſhip was going, for its probable it was a paſſengers ſhip; ſhould they have ſtayed till Chriſt had diſmiſſed them, the ſhip might have been gone.

Aliquantiſper detinuit, donec precibus, & benedictione redire juſsit. Pareus in loc.

And therefore while Chriſt was ſending the multitude away, he conſtrained his Diſciples to take the opportunity and go before him. The words may be conſidered as a reaſon of Chriſts ſtay behinde, and of ſending the Diſciples before.

But yet that which is expreſſed was the leaſt of the reaſons wherefore Chriſt diſmiſſed them. You may ſee greater reaſons than that in the hiſtory. 1. Becauſe he would goe to pray: 2. Becauſe hee would now exerciſe the graces of his Diſciples alone: 3. Becauſe he had a purpoſe to diſcover his divine power in their deliverance.

But this may be one: while he ſent the multitude away: *Doct.*

Doct. That though a bare command of God be ſufficient to challenge our obedience to it, yet ſo graciouſly doth God often condeſcend to our weakneſſe, as to give us a reaſon of impoſing of it.

It was ſo here, hee doth not onely command his Diſciples to goe before him, but gives them a reaſon why he doth.

Indeed when God commands, it is the reaſon of reaſons to obey, becauſe God commands. The commands of God, though they may bee above reaſon, yet they are not contrary to right reaſon. The obedience of faith, is farre above reaſon, but it is not againſt reaſon, becauſe it is all reaſon to believe what God ſaith, and to obey what God commands.

In obedience to man, we are to look for a reaſon of obedience, or a rule of obedience, which is according to right reaſon.

It is to put off man, and to diveſt our ſelves of reaſon, to obey againſt reaſon. As the Pope who commanded the Monk to goe and water a dry ſtake for three yeares together morning and evening. **Cæca obedientia*, is proper to God alone, not that our obedience is a blinde obedience: but ſometimes wee are to follow him

* Abrahamus a patria egredi juſſus, paret, licet, quonam iturus eſſet ignoraret. Chem.

him blind-fold: It is ſaid of *Abraham*, *Gen.* 12.1. that he went & knew not whither; God calls, he comes, and ſhuts his eyes, and goes by Gods light, he followes God as the blind man doth his guide: mens commands are ſubject to bee ſcanned, whether they bee according to the ſupream rule, the Law of God, or in Common-wealths governed by Lawes, whether they be according to Lawes.

(*a*) But Gods commands muſt not be ſcanned, here we muſt obey becauſe God commands, 2. *Ioh.* 7. What ever he bids you to doe, doe. If *Abraham* had examined that act of obedience, *viz.* The ſacrificing of his ſonne, either by rule, the Law, or by reaſon, or by the principles of nature, they would all have cryed downe that act of *Abrahams*. It is true, the caſe was extrordinary, and it was alone for tryall too: God doth not command ſuch things as are contrary to his Law, his revealed will, or right reaſon; yet he commands ſuch things as are contrary to corrupt reaſon, and above right reaſon, and therefore his commands are not to be ſcanned: it is our reaſon, and the reaſon of reaſons to obey (*c*) becauſe God hath commanded.

a Mandata Dei non adrationis noſtræ examen revocanda. Chem.

c Pareamus itaque mandatis Dei, licet illorum ratio nobis non conſtet, ſufficit enim ea ipſi c nſtare; nos commendat obedientia, quæ in oculis Dei, melior quamvictimæ. 1 Sam. 15. 22.

But there is ſomething more obſerveable, from theſe words, *while he ſent the multitude away.*

Mark the order, firſt Chriſt refreſheth them, and after diſmiſſeth them. Firſt he feeds them, and then he ſends them away. And the word ſeems to import ſomething of conſequence. (*a*) *Mark* uſeth a word which ſignifies valediction, or taking leave with one.

It may be he did pray with them, bleſſe them, (*b*) or exhort them, or inſtruct them in the nature of his Kingdome; for theſe would have made him a King, as *John* hath it, 6. *Ioh.* Something extraordinary there was. Whence this,

Doctr. None come to Chriſt, or have to doe with him, but hee ever ſends them better away.

He refreſhed their bodies here, and that was the leaſt any had, they did all eate, and were filled, 20 *v.* Nay hee refreſhed their ſoules, that was the benefit many had.

When *Moſes* had been communing with God, his face ſhone: God ſtamps a glory upon thoſe who doe converſe with him: The Jewes ſaid of *Peter*, he lookes like one of thoſe who had bin with Ieſus.

The

a Marcus verbo utitur in dimiſſione populi quod uſurpatur de his qui valedicunt alicui, ἀποτάξαμενος αὐτοῖς them, ἀποτάσσομαι valdico. 18 Acts 21. 2 Cor. 2. 13.

b Illos dimittit blandis verbis, eo contentus, quod in præſenti eorum illicitum conatum repreſſiſſet. Chem.

The bloud loſeth nothing by comming to the heart, it ſends it away with ſpirits. God makes every one better who have to doe with him. To whom comming, as to a living ſtone, you alſo as living ſtones are built up, 1 *Pet.* 2. 4.

Vſe It ſpeaks incouragement to us, to have much to doe with God, to love, converſe with him, you ſhall have ſomething left upon your ſpirits worth your labour. Indeed there is reward in the work, there is fruit in the labour. The Rabbins ſay, Every good worke is meat in the mouth, (*f*) there is reward in the labour.

(*f*) Præmium ante præmium.

But that is not all the fruit you ſhall finde, you ſhall not onely finde fruit in the worke, but fruit of the worke; either you ſhall bee diſmiſſed, more humbled, more quickned, or more comforted: ſome impreſſions of glory God doth uſe to ſtamp upon the ſpirits of them who have beene converſing with him, ſomething he leaves upon their ſouls worth owning. 2 *Cor.* 3. &c. While looking upon him, and beholding as in a glaſſe the glory of the Lord, we are changed into the ſame image from glory to glory.

2 Cor. 3. 18.

It may bee you may ſee little, you may diſcerne of little in the time, there may be the acting of many corruptions, much deadneſſe, coldneſſe, formality may diſcover it ſelfe, yet ſome impreſſions will bee left upon our ſpirits afterward, which perhaps you were not aware of in the time.

If God doe not diſcover himſelfe to you, yet if God do further diſcover your ſelves to your ſelves; it is worth the while of waiting upon God.

It is good to be in Gods way: the blind man found this to be true, who lying in the way where Chriſt came, was cured of his blindnes, and recovered his ſight. It is good to lye at the poole ſide, though thou ſtay thirty eight yeares, and receives no benefit as thou thinkſt, yet a Chriſt will come at laſt and work thy cure.

Though the Miller is not able to command a winde, yet hee will ſet his Mill, and ſpread his Sayles, that if a wind come he may have the benefit of it. Though you are not able to command the Spirit, which like the wind bloweth where and when it liſteth, yet ſet your ſelves in his preſence, ſpread your Sayles, that if a wind come you may have the benefit of it.----

it.— But this all of God.—

Here is a multitude here this day, if your hearts be right, know this, Chriſt will not ſend you away without ſome refreſhment.

Had he reſpect to the bodies of men, when a multitude were come together, that he would not ſend them away after their long continuance with him in his Ordinances, without ſome refreſhment, leſt they fainted in the way; certainely he will have more regard to the ſoules of men: What are the faintings of the body, to the faintings of the ſoule?

But further—[*while he ſent the multitude away.*]

It may be here demanded, why Chriſt ſhould ſend them away? had it not been bettter for them to have continued with Chriſt, to have followed him in his temptations, to havn attended upon him in the work of his Miniſtery; why doth he ſend them away?

There is good reaſon:

1. He would not over-drive them, hee would not continue their exerciſes above their ſtrength, he would lay no more wood on than there was fire able to kindle, hold them no longer in duties than there was

ſtrength to carry them on. *Jacob* ſlacked his pace, becauſe of the weakneſſe of his little ones, Chriſt proportions the exerciſes of duty, to the ſtrength of the people.

2. Or ſecondly, Chriſt ſends them away, would not ſuffer them to continue and goe with him, becauſe he would not put them to difficulties, above their ſtrength to goe through: he knew, if they were to follow him, they might quickly
8 Matth. 20. be weary: for the foxes had holes, and the birds of the ayre had neſts, but the ſonne of man hath no place where to lay his head.

When the children of Iſrael came out of *Egipt*, God would not lead them by the way of the hills, which was the neareſt way, but by the way of the plaines, which was much about. And upon this ground, becauſe of the *Philiſtims*, leſt the difficulties they met withall in their firſt ſetting out, might diſcourage them, and make them think of their returnes again to *Egipt*.

And upon the ſame ground God doth ſpare men for a time in the wayes of grace, and doth not exerciſe yong beginners, as he doth thoſe who are growne

Chri-

Chriſtians. Till the Diſciples were got from the ſhore, till they were got to the midſt of the ſea, they met with no ſtorms. As I ſhall ſhew, &c.

3 Or elſe Chriſt would have them now go home, having fed their bodies, and refreſhed their ſoules, to meditate upon thoſe things which they had heard.

One Sermon wrought downe to the Spirit, is worth many heard: too many who are great feeders, (a) but little nouriſhers, they want digeſtion. This is not to feed upon Sermons, but to devoure Sermons, when they are not digeſted into nouriſhment: our nouriſhment doth not ſo much lye in feeding, as in digeſting. You may by that increaſe the bigneſſe of your heads, your knowledge; but not nouriſh the leanneſſe of your hearts, your affections. It is monſtrous in nature, to have the head bigger then the body; ſo in grace, to increaſe knowledge only, and not practiſe. If all time were ſpent in feeding, where were the time for working? you feed, to work.

(a) ἀτροφοὶ dicuntur qui exalimento quod aſſumunt, non augeſcunt, nec nutriuntur.

Your preſent affections that are exerciſed & raiſed in hearing, wil vaniſh & fall againe, if you do not work all downe in meditation, and digeſt them into your

nature, or your nature into them, the good word; whereby the ſtocke changed into the nature of it. Too many that neglect the hearing of the word at all, and ſome that think that this is all that is required, when this is but a preparatory ſervice, a ſervice ſubſervient to another; hearing to obeying, preaching to practiſe. I will not caſt water upon your affections, quench any ſpark of Gods kindling: (b) you do well to heare, you do well to heare often: oh, but adde meditation to hearing, practiſe to preaching: when you have heard a Sermon, then go live a Sermon.

b Folia hæc ſunt non fructus. Aug.

4. There may be another reaſon yet, why Chriſt ſent them away; that they ſhould now go about their lawfull occaſions, take care of their families, and benefit their relations, make their houſeholds better for that they had received. Two things hence obſervable.

1 The duties of our generall calling; though they are far to be preferred, yet they muſt not altogether juſtle out the duties of our particular. Chriſt ſends them away to their homes after he had refreſhed them.

2 Abſolute duties towards God, muſt quicken

quicken us to, and in our relative duties towards man.

It is ſaid of *Jacob* when he had beene converſing with God, that he plucked up his feet, and went cheerefully on in his way.

The duties of godlineſſe are no hinderance, but a furtherance to us, and an inablement of us in our particular duties towards man. When we have beene with Chriſt in a day, we muſt labour to returne home better husbands, better wives, better parents, better children, &c. Abſolute duties towards God, muſt quicken us to, and inable us in our relative duties towards man.

After Chriſt had been in the Temple, ſaith the Text, he went home, and became obedient to his parents; the being in the Temple was no cauſe why Chriſt was obedient: it is ſaid after, not by way of cauſality, but in order of time. But our being with God, and converſes with him, do inable us to performe theſe duties to man which God requires. So much for the 22 Verſes.

We come to the next.

23. Verſe. *And when he had ſent the multitude away, he went into a Mountaine*

to

to pray, and when the evening was come, he was then alone.

And here now appeares one great reaſon why Chriſt diſmiſſed his Diſciples, and the multitude, concealed before, he went to pray. You have three things conſiderable.

1 The order, when he had ſent the multitude away.

2 The place, he went into a Mountaine.

3 The end, to pray.

1 We begin with the firſt, *viz.* The Order.

[*When he had ſent the multitudeaway.*]

Firſt Chriſt diſmiſſeth the multitude, and then goes to be alone, Chriſt had no need of his helpe: (c) he could be alone when he was in company, he could converſe with God without diſtractions, either ſinfull or naturall. But this Chriſt did to teach us,

Doct. That when we are to have to do with God, to diſmiſſe the multitude, you are to diſcharge your ſelves of the multitude of your affaires, the multitude of your imployments, cares, thoughts, &c.

If you diſmiſſe not theſe before you enter the duty, you will find they will be like

(c) Ipſe Chriſtus non laboravit illo vitio, ut avocamentis vel impediretur, vel languefieret illius oratio ſicut nos, & tamen nobis in exemplum ſeceſſum quærit. Chem. in loc.

like the birds to *Abraham*, that will eat up and devoure your ſpirituall ſacrifice.

Men cannot doe their owne work in a crowd of people, nor Gods, in a crowd of thoughts.

Diſcharge your thoughts. It is unſeemly to have your tongues converſing with God, and your ſpirits converſing with the world. But we come to the ſecond. The place,

[*He went into a Mountaine.*]

A Mountaine. That's high above theſe cumbrances here below; and its ſolitary; Chriſt choſe it, he deſired to be alone, and choſe a Mountaine for the fitteſt place. (*k*) It ſpeaks thus much to us.

Doct. That helps and advantages for duty, are to be ſought and imbraced by Chriſtians. (*l*)

Chriſt when he went to pray, he got into a Mountaine; not ſo much for his own need, as to teach us when we go upon duty, to take all the furtherances and advantages we can for the doing of it. But yet remember: * though naturall helps are good, and to be ſought; yet inſtituted helps, ſuch as are of mens deviſing, are to be avoided. We muſt not go to the *Philiſtims* to ſharpen our tooles, nor

k Preces in ſolitudine ardentiones, quando mens curis & objectis minus diſtrahitur.

l Adminicula quibus mentes ad precandum expeditæ redduntur, non ſunt negligenda Chem in loc.

* Media naturalia, inſtituta hæc adeo vel abhominibus.

to

to the inventions of men, to ſharpen and quicken our devotions. Thoſe cannot be good affections, which are either kindled or blowne up by the meanes of our deviſing, and not of Gods commanding.

Of theſe kindes are our ſignificant ceremonies as themſelves call them; the whiteneſſe of the Surplice was to put you in mind of the purity of the Church, and to ſtirre up our affections after the deſire of purity. The decking of Altars, the coping of Miniſters, the pargelling of wals, the painting of the windowes with Moſaical deviſes, the uſe of Organs, &c. were all ſet up and inſtituted of men, for this end, as they ſay, to quicken the dull affections of man. But being without warrant from God, they are no better then the ſuperſtitions of men; and being fleſh, too ſhort to beget, kindle, or fewell, any ſpirituall and holy affections.

Upon the ſame ground the Papiſts have the uſe of Images, Crucifixes in prayer, to ſtirre up and quicken their Devotions, to bee incentives of worſhip: theſe are condemned, and how can the other be allowed, when both plead the ſame ends, and are ſet up on the ſame grounds.

Aſſure your ſelves, will-worſhip, in

regard

regard of preſcription, will never inable you to render the worſhip of the will in reſpect of performance. If the will be an inſtrument of deviſing worſhip, it wil never be an inſtrument of performing worſhip: The Propet tells us ſo, 29 *Iſay.* 13. This people draw neare with their lips, but their hearts are farre from me. And why ſo? he gives the reaſon; their feare towards mee is taught by the precepts of men.

We ſay the greater the body, the leſſe is the ſpirit of a man: So the greater the body and bulke of humane ceremonies, the leſſe is the life and ſpirit of true devotion.

The Spirit of God will only blow with his own bellowes, worke with his owne tooles, & not by inſtruments, and ways of our deviſing. And though our adverſaries have caſt us out with ſcorne, as thoſe in 66. *Iſay.* 5. Saying let God bee glorified, by theſe additaments of ours, theſe incentives of devotion, adornments of outward ſervice: yet wee hope God will appeare to our joy, and they at laſt ſhall be aſhamed. Iſay 5. 66.

There is yet ſomething more offers it ſelfe in theſe words:

[*He*

[He went into the mountaine.]

Doct. A good heart ſeek occaſions and meanes of converſing with God. Chriſt had a mind to pray, and he finds a mountaine.

The mountaine did not put him to prayer, to ſeek prayer, but prayer ſought the mountaine.

It is the complaint of many: Oh, they want time, they want a convenient place, and therefore they are hindred in their converſes with God, they cannot pray.

I tell thee, if thou haſt a praying heart thou wilt find a praying place, (*n*) and a praying time.

n Non inopes temporis ſumus, ſed prodigi.

I hope thou art not ſuperſtitious, that thou thinkſt prayers more acceptable in one place than in another. (*o*) Indeed this would diſcover a great deal of blindneſſe and ignorance in thee. Prayer makes the place, not the place prayer acceptable.

o Si quis locum ad orandum eligat, quaſi gratiam orationi concilietis errat. Chem in loc.

Time was, that God had appoynted one place for prayer, which was then called the houſe of prayer: The Temple. But now that is layd low: the uſe of that being done, Chriſt the true Temple being come, and now the Apoſtle bids us, 1 *Tim.* 2. 8. I will therefore, that men pray

pray in every place, lifting up pure hands without wrath or doubting.

The Apostle doth not say, I desire you, or it is good to doe so, But I will, and in every place, *id est*, in all kind of places, house and Church, Closet, Chamber, and as Christ saith, *6 Mat. 6.* when you pray goe into your closet, &c.

I have seen men sometimes in the passages through a Church, to fall downe upon their knees, (*q*) where often a stone upon a stone, here prayer doth not find the mountaine, but the mountaine findes prayer, the place surpriseth prayer: prayer doth not seek the place. I hope you are not thus superstitious, to thinke one place better than another, one place to make prayer more acceptable than another.

And if not, thou needs not to want a mountaine, thou needst not to want a place, if thou dost not want a heart. A good heart cannot want a place to converse with God.

There is yet something more observeable. Look upon the place in an Allegoricall sence: and see thus much.

Doct. It is good when you converse with God in duty, to get upon a mountaine.

I speake

(*p*) In cubiculum Christus nos secedere jubet, ut ardentiore zelo preces peragere queamus, nec ostentationem quærere videamur, &c. Chem. in loc.

(*q*) λίθοι ἐπὶ λίθῳ &c. Aristip. apud Laertium.

I ſpeak not of a naturall mountain (if any have ſuch vaine thoughts, that the higher they get, the nearer to God; I muſt tell them the way for them to draw neare to God, is to get into the valley, be humbled for your folly, ſeeke to get low in heart, rather than high in place) I ſpeake not of a naturall mountaine, but of a mountain in an allegory. When you goe to converſe with God in duty, get upon the mountain.

1 Get above the world, above men, above imployments.

2 Get into Chriſt. Chriſt is the Mountaine whereon you muſt ſtand when you go to pray. Set me on the Rock which is higher then I. Get into Chriſt. The Temple it was the place of prayer, it is called the houſe of prayer; from thence would God heare them. The Temple was a type of Chriſt, and ſpeakes thus much, that if ever you would have your prayers acceptable, if ever you would have God heare your prayers, get into Chriſt. We come to the third, the end: *He went into the Mountaine to pray.*

[*To pray.*]

It is the ſpeech of one upon this place. * It were very deſirable to know the argument

* Maxime optarem noviſſe argumentum precum. Chem.

gument of Chriſts prayer here: what he prayed for. Though we cannot infallibly conclude, yet we may give ſome probable conjectures what was here the argument of Chriſts prayer: and that 1, if you look backwards, and 2, forwards.

1 Look backward, 10,11,12. Verſes, and there you ſhall reade the ſtory of *Iohn Baptiſts* beheading, which was the next occaſion of Chriſts (*a*) withdrawing himſelfe with his Diſciples.

And this may give us ſome inſight. (*b*) Chriſt might be now praying that God would preſerve his little flock from the malice and cruelty of bloody men. Whence this.

Doct. That when wicked men ſtretch forth their hand againſt the Church of God, it is high time to get into a Mountaine to pray.

When the Enemie comes in like a flood, ſtrongly, ſwiftly, &c. then ſhould the Spirit of the Lord lift up a Standard againſt them, that is, ſay ſome, powre out their ſoules in prayer, to repell their violence and put them to flight.

Then ſhould we ſay, *We lift up our eyes to the hils, whence comes our helpe; our help ſtands in the name of the Lord, who made*

a Non prepoſtero metu ſed prudenti conſilio ſeceſſit. Pareus in loc.

b Hic orat Chriſtus ut pater puſillum ſuum gregem tueatur, neque cum tyrannide mundi, aut malitia Satanæ opprimi patiatur. Chem. Iſay 59 15.

Heaven and Earth. You know this hath ever beene the Churches practiſe, and ſhould be ours.

And the reaſon why we get no more into the Mountaine, it is becauſe we have, and make Mountaine of our own: we reſt in the arme of fleſh. We have been ready to ſay with *David*, *Pſal.* 30. 6,7. *I ſhall never be moved, thou haſt made my mountaine ſo ſtrong.* Marke you there; *David* had a Mountaine, and it was ſtrong; and though he acknowledged it was all from God, for he ſaith, *Thou haſt made my Mountaine ſo ſtrong*; yet he truſted in it, as appeares after by Gods puniſhing of him, *thou hidſt thy face, and I was troubled:* and now his Mountain was nothing. We have had means, and thoſe meanes of Gods gracious beſtowing. We acknowledge that God hath made our mountaine ſtrong, it is all from God, that ſtrength and concurrence we have: but yet for all this we reſt upon our mountaine, and not upon *God*.

And this is our way to turn our Mountain into a Mole-hill, this is the way to turne our ſtrength into weakneſſe, and to make thoſe things wch otherwiſe would be uſefull to us, to be unuſefull and unprofitable. This

This is one ground, why we go no more into the Mountaine, why we are no more in prayer; becauſe our Mountaine is ſo ſtrong, becauſe we reſt upon the means afforded to us. *Davids* Mountain might have ſtrengthned his faith, but his mountaine becomes his faith and confidence.

It is a ſad thing, when that meanes which ſhould quicken our hearts to ſeek, doth dead our hearts in ſeeking: and that which ſhould incourage us to truſt in him, doth take off our hearts from dependance on him. This is the cauſe, why God doth often leſſen our mountain, that he might increaſe our faith, and deprive us of other comforts, that he might be all our confidence: weaken the arme of fleſh that hee might ſtrengthen the arme of faith.

God often makes us fatherleſſe in reſpect of creature reliefes, that we might be fatherleſſe in reſpect of creature reliance. God blaſts that meanes whereon we doe relye, that he might be the alone relyance of his people; he makes us nothing, that we might be all in him, and ſtrengthen our ſelves in *God*.

2 The argument of Chriſts prayer may be gheſſed at, if you look forward upon what followes.

The Diſciples were ſent to ſea, Chriſt foreſees the ſtorme, he would not hinder it, (a) but ſuffers it for the exerciſe of their graces. Yet he gets into a Mountaine to pray, and no doubt for them, that in this exerciſe of their faith, their faith might not faile them. As he prayed for *Peter*, when Sathan deſired to winnow him, that his faith might not faile him: if not, Sathan had not only winnowed him like wheat, but blowne him away like chaffe. So Chriſt doth here pray for his Diſciples, that in this great exerciſe, in this great ſtorme, their faith might not faile them.

a Tempeſtas hæc non fortuito exorta, ſed divinitus immiſſa, ut fides navigantium exerceretur. Pareus.

Doct. That in all our difficulties and troubles, Chriſt is praying and interceding for us, when we are on the ſea conflicting with troubles and evils, Chriſt is then upon the mountaine praying and interceding for us.

Prævidit Chriſtus futuram tempeſtatem eam non prævenit ſua omnipotentia, ſed ſe convertit ad præces, ne in tempeſtuoſo mari pereant, neve ipſorum fides, quæ tempeſtate illa probanda erat, deficiat. Chem.

He is gone to Heaven for this end, and this is his worke in Heaven. If Chriſt had not ſent ſuccours from the Mountaine to the ſea, they had not only beene toſſed, but drowned; not only exerciſed, but deſtroyed. So, if Chriſt did not pray for us in our troubles, temptations, no affliction but would be too big for our little hearts. Another

Another thing is ſuggeſted to us.

Doct. That the outward providences of God towards his Church in the world, ſhould furniſh his people with matter of Prayer unto God. So here it did Chriſt, *Herods* beheading *John*, the Diſciples going to Sea.

Let us not only enquire for newes, how it fares with the Church of God, but when you know it, with *Ezekiah*, (*w*) ſpread the Letter before the Lord, unboſome your hearts to him in complaint and mourning, if things goe not well, in prayſes and thankfulneſſe if things ſucceed well. We now come to the laſt clauſe in the verſe.

[*And when the evening was come hee was there alone.*

There ſeems to appeare ſome difficulty in the word [*Evening*] *Iohn* ſaith, when the evening was come, his Diſciples entred the ſhip, 6. *Ioh.* 16.

Mark ſaith, when the evening was come, the ſhip was in the middeſt of the ſea, 6 *Matth.* 46.

And here our Evangeliſt ſaith, when the evening was come, Chriſt was in the mountaine alone, ſo that there ſeemes ſome ambiguity. But this difficulty is eaſily

(*w*) Hoc Chriſti exemplo nos movcamur, ut oculos in mundo circumferentes, ex iis anguſtiis, quas undequaque videmus, anſam captamus & materiam deſumamus piis precibus cum Deo Col. loquendi. Chem.

ſily cleared, if we doe conſider the Jewes had two evenings. (x)

1. The firſt was from three till the Sun-ſetting; and whatever was done in that time was ſaid to bee done in the evening.

2. The ſecond was immediately after the Sun was ſet, while there remained yet any brightneſſe in the ayre.

And thus we then reconcile this ſeeming difference. The Diſciples went to Sea in the firſt evening, which was about 3. a clock. (y)

And in the ſecond evening Chriſt was in the mountaine, and they in the midſt of the Sea: in the very nick of time, when they were in their danger, Chriſt was in the mountaine interceding for them. From this appearing difference wee are taught to compare Scriptures, and to acquaint our ſelves with the cuſtome of the Jewiſh nation.

Ignorant men look upon many places of Scripture, perhaps to them at the firſt view they do appear like *Ptlates* ſervants accuſing Chriſt, none of them in the ſame tale, one contradicting another: but if wee looke throughly on them, wee ſhall ſee them like *Nathen* and *Bathſheba*, both ſpeaking

x Notum eſt Ex. loco 7n. Exo. 6. v. Hebræos duas veſperas numerare, unam quando ſol jam occidit alteram quando abſorbetur Sub tertiam quod cunque ergo eſt intra iſtud tempus illud ab ipſis veſpera dicitur. Chem.

y Diſcipul. inclinante ſole, circa horum tertiam noſtri Horologii, Chriſto impellente, deſcendiſſent, ad mare, poſtea vero poſt ceeaſum ſolis, dum ad huc aliqua ejus irradiatio erat in nubibus, in medium maris perveniſſent. Chem. in loc.

ſpeaking the ſame things. A ſweet agreement between them. We will now come to the laſt words.

[*He was there alone.*]

Indeed it might be ſaid the Diſciples were alone, they were now in the middeſt of the Sea, a ſtorme is riſen, they are toſſed with waves, in the darke of the night, and Chriſt was abſent too. Here was an alone indeed. Thoſe muſt neede bee alone who have not Chriſt with them, though they enjoy ever ſo many creature comforts. But what were they that were ſeparated from all, and Chriſt abſent too? It may bee ſaid they were alone.

But how can Chriſt be ſaid to be alone? can hee whoſe abſence makes us alone, though we have all the comforts and ſuccours in the world, and whoſe preſence makes all, in the want of all, can hee bee ſaid to be alone?

We are to conſider Chriſt,
1. In reſpect of his divine nature.
2. In reſpect of his humane nature.

1. In reſpect of his divine nature, and ſo he could not be alone any way, he was in heaven with the Father, with the Diſciples

ciples on the ſea; his preſence fills heaven and earth.

2. In reſpect of his humane nature, Chriſt in ſome reſpects might be ſaid to be alone.

1. There is an alone in reſpect of comfort.

2. There is an alone in reſpect of aſſiſtance.

3. There is an alone iu reſpect of company.

In the two former reſpects, Chriſt could not be ſayd to be alone, he was never ſo alone in the ſaddeſt houre, he never wanted comfort, never aſſiſtance. As he himſelfe ſaith, 16. Joh. 22. *The houre will come, and now is, when you ſhall be ſcattered, every one to his owne houſe, and ſhall leave me alone, and yet I am not alone, becauſe the Father is with me.* Hee was with him to comfort him, to ſupport him in the darkeſt houre. Indeed he trod the Wine-preſſe of his Fathers wrath alone, 63. *Iſaiah* 3. Alone if you looke downward, hee had no comfort, no aſſiſtance from man, no not their company, all left him. But not alone, if you look upward; He had the ſupports of the Father, and was heard in that thing hee feared.

feared. And what ever hee had in that diſmall black houre, that houre of darkneſſe, as hee himſelfe calls it, when hee was to conflict with the wrath of God, to wraſtle with the terrours of Death, the the powers of Darkneſſe, yet afterward heaven miniſtred to him.

3. But alone in reſpect of company, ſo Chriſt might be, and ſo Chriſt was here: And ſo hee ſaid hee was in that 16. *Iohn* 32. When yet in another reſpect he ſaid he was not alone.

So Chriſt was here alone. Hee that is all was now alone. The Diſciples were gone to ſea, the multitude were diſmiſſed to their homes, and Chriſt was here alone. It tells us this,

Doctr. That Chriſtians are to ſeeke and take occaſions to bee alone: if you would not bee alone in reſpect of comfort, you muſt ſeek to be alone in reſpect of company. The way not to be alone, is to be alone. (*a*) Chriſtians are never leſſe alone, than when they are alone. It a ſad thing to be alone in reſpect of comfort, and ſo Gods people have bin by neglecting to be alone, in reſpect of cõpany; Gods withdrawing from us, are oftentimes the chaſtiſements of our withdrawing

1 Matth. 39.
a Nunquam minus ſolus quam tum ſolus.

drawing from God. Gods people have been alone in reſpect of comfort, but never alone in reſpect of aſſiſtance. His grace ſhall be ſufficient for you. Wicked men they are alone indeed, alone in the abundance of all things, they are without God in the world, without Chriſt, without the Spirit; and woe be to them who are ſo alone; though theſe things may doe ſomething to beare up their Spirits, and hold them up by the Chin here for a time, yet they will leave them, or they ſhall them, and then they ſhall know what it is to bee alone. But we muſt leave them, either to ſeek God to be their God, their company here, or to know the miſery of the want of him hereafter.

We proceed: for as yet we are but about the ſhore: Let us lance forth into the deep, and now haſten to the Diſciples who were alone indeed.

1. Alone in reſpect of comfort, for they were at their wits end for feare.

2. Alone in reſpect of aſſiſtance, for ought they ſaw, either from God or man.

3. Alone in reſpect of company, for all were in the ſame condition with them, they may bee ſaid to bee alone in the

the midſt of company, when there is none that is able to reach forth a hand to keep them, when thoſe that are with them, are involved in the ſame miſery, and inſteed of being a comfort, are a trouble and burthen to them.

Let us therefore haſten to the Diſciples; poore men! they were alone indeed, the next verſe tells us ſo.

But the ſhip was now in the middeſt of the Sea, toſſed with waves, for the wind was contrary.

The end of the firſt Sermon.

Matthew 14.

Verſe 24.

But the Ship was now in the midſt of the Sea toſſed with waves, for the winde was contrary.

IN this Verſe wee have three things obſervable.

1 The danger the Diſciples were in.

2 The time when they were in this danger: *Now.*

3 The unexpectedneſſe of this danger: *But.*

We ſhall begin with this laſt; it is firſt in the Text, the unexpectedneſſe of their danger: [*But.*]

And indeed, here may well be a *But*: Is it not ſtrange that the Diſciples ſhold go in Gods way, nay, by Gods direction upon Chriſts errand, and yet that they ſhould meet with ſtormes, ſuch difficulties; yea, oppreſſing difficulties? Here may well be a *But.*

Had

(*b*) Had it beene ſaid that they went forth upon their own inclination, or out of curioſity, or for recreation. Or had they done as *Jonah* did, over-run their maſters? (*c*) Then no wonder if a ſtorme had been ſent after them, if he had fetched them back with a tempeſt. Men that go in wayes of ſin, muſt expect ſtormes. But when they went on Chriſts errand, had Chriſts commiſſion, went by his direction, and out of obedience to him, and yet meet with ſtormes: this was ſtrange. Here may well be a *But*.

b Deſcendunt ad mare non ex curioſitate aliqua, aut recitationis ergo, ſed juſſi a Chriſto domino, ſicque expreſſum verbum vocationis habent. Chem. in loc.

c Vbi peccatum ibi procella.

Doct. A man may have Gods warrant for the doing of a worke, and go on in Gods way, and yet meet with oppreſſing difficulties in the proſecution and carrying of it on.

You ſee this true here; the Diſciples they went in Gods way, they had Chriſts warrant, and yet meet with difficulties: *Moſes* went into Egypt by Gods commiſſion to bring Iſrael out of bondage: God ſent him, yet you ſee what difficulties he had to conflict withall, in the carrying on the work, their burthens were increaſed, the tale of brick was doubled. Sometimes *Pharaoh* would let them go; ſometimes he repented, & recalled them, their

Exod. 3. 9, 10. Exod. 4. 10, 11.

their cruell uſage was increaſed, &c.

Exod. 5.5. Exod. 5.20, 21, &c. Exod. 12.31, &c. Exod. 14, &c.

Inſomuch that the beginnings of their deliverance, did appeare worſe then the loweſt of their ſufferings.

At laſt, when God by a ſtrong hand brought them out of Egypt, you ſee what difficulties they met withall at the Red Sea, and after in the wilderneſſe, hunger, thirſt, drought, fiery Serpents, &c. And when they vvere to enter into Canaan, vvhat oppoſition did they meet withall, *five Kings combind together to deſtroy them. So that men may go on in Gods wayes, and yet meet with oppreſſing difficulties in them. The like you have in the building of the Temple, which was Gods work too, and they had Gods command; yet ſee what abundance of oppoſitions they met withall in the carrying of it on, what threatning, plotting, ſcoffing enemies: their Nobles were wrought off from the work, and proved treacherous to them, *Nehem.* 6.17. *Neh.* 3.5.

* Joſh. 9.1,2. Joſh. 10.3,4, 5,6, &c.

Nehem. 4.1,2. &c. 7.3. verſes

Sometimes it went forward, and then caſt aſide againe for many yeares, they were accuſed for a ſeditious, factious people, treaſon, and rebellion: and difficulty upon difficulty they met withall, in the carrying on the work; which protracted

Ezra 4.19, 20, &c.

tracted it a far longer time then they had indured in their captivity.

Take but another inſtance among many; *Judahs* war againſt *Benjamin*, *Iudges* 20.18. *Iudah* went out againſt *Benjamin*, and they went out, not only by Gods permiſſion, but by his approbation too, by his ſpeciall liſence and commiſſion: they took councell of God, and God bid them go; yet you ſee, the firſt battell they loſt two and twenty thouſand of their men: they went to take councell againe, God bids them go forth, at that time they loſt eighteene thouſand more, went to the worſt far, Verſe 25. though at laſt, upon their humiliation and reformation, God appeared for them. So that you ſee, a man may goe in Gods way, undertake a worke by warrant and commiſſion from Heaven, and yet meet with oppreſſing difficulties in the carrying of it on. Judg. 20.15. 25.

And this for divers reaſons, to exerciſe our graces: our { Faith. Courage. Patience. Perſeverance. } to purge out corruptions, &c. to magnifie his owne glory and grace, &c.

Vſe. Let us not then judge of the warrantableneſſe

rantableneſſe or unwarrantableneſſe of any action, either by the difficulties, or by the preſent ſucceſſes in the carrying of it on.

It is our common fault, to judge of things according to the preſent ſucceſſes of providence.

1 If things go on well, and ſucceſſes be according to our hearts, we then judge the cauſe is juſt: here may be an undoing miſtake. A man may do wickedly & yet proſper, as it was ſaid of *Nebucadnezzar*, *Dan.* 8. Reade *Ier.* 12. 1. *Iob* 21. 7, 8.

I have read of one, that having a faire gale of wind after he returned from robbing of a Temple, he concludes, ſurely God loved ſacriledge. (c) You have an excellent Story ſutable to this in the Greek Anthologie, by *Titullus*: One having committed murther, and being preſerved from a preſent death, in which he was in danger, went the next morning to ſacrifice, thinking God favoured his murther, when alas he was preſerved from that death, to be taken away by a worſe, &c.

c Lege Titullum, εἰς δίκην Αὐδοφόνου σαθρὸν παρὰ τειχίον ὑπνώοντι νυκτὸς ἐπιστῆναι φάσι Σάραπω ὄναρ,

Of this ſpirit they ſeeme to be in the *Pſal.* 50. 21. *Theſe things haſt thou done, and I kept ſilent, and thou thoughtſt I was altogether*

altogether (d) ſuch an one as thy ſelfe: they thought, becauſe of Gods patience, becauſe they met with no evill in their evill wayes, that they had done well, God was of their minde: therefore it followes, *But I will reprove thee, and ſet thy deeds * in order before thee.* (e) God would make them to know that they did evill, he would puniſh them: ſeeing they would not learne by the word, they ſhould be taught by workes.

d Scelerum patronum & approbatorem tollerantia vos me exiſtimetis moler. in loc.

* ראערבה *It is a military word, ſignifies, to ſet a battell in array.* Aliem diſponere hinc, Muſculus *reads it.* ex radice ערך ordinavit diſpoſuit, aptavit ſignificat quaſi diſtincto ordine catalogum omnium ſceleſtum proponere, ut velint nolint, legere & agnoſcere ea cogatur. Moler.

2 Another miſtake there is, if things go croſſe to their thoughts, if ſucceſſes be not anſwerable to their expectations, then they judge that all is naught.

This may be falſe reaſoning; the Diſciples met with difficulties, yet were they in Gods work: ſo *Iudah*, &c. *Iudg.* 20. 18.

The beſt wayes, may for a ſeaſon be ſtrewed with the greateſt difficulties. God would have his people judge of the lawfulneſſe of their undertakings, not by works, but by word, not by providences, but by precepts: and this, that we might learne to live by faith and not by ſence. Thus *Habakkuck*, when things went ill, he gets into the watch-towre, &c. *Hab.* 2.

Et reſiſtam tibi in faciam. Muſc.

e Senties quando in judicium vocave ro an iſta mihi placuerint nec ne. Muſc. in loc.

Vſe. Let not this weaken our faith, or ſlacken our indeavours in any work, becauſe wee meet with difficulties in it: cleare the work to be Gods, and then if

1 Hab. 13. 14. 15.

his, aſſure your ſelves he will carry it on, though there be never ſo many appearing difficulties in the way.

It was ſaid to *Luther*, when he attempted that great work againſt the Man of Sin, which was the greateſt that ever man had to do ſince the Apoſtles dayes: (*f*) Go into thy Cell, poor man, and ſay, *Lord have mercy upon me.*

But yet, though were never ſo many difficulties in the carrying of it on, and though never ſo many attempts againſt him, yet he effected the one: and which is the wonder of the World, having a world of enemies, dyes in his bed. (*g*) And therefore be not diſcouraged, if difficulties riſe, let your ſpirits riſe with them: you are above all things, whileſt you are above your ſelves. (*h*) It is a magnanimous ſpirit to dare to meet all dangers, to undergoe all difficulties in the cauſe & work of Chriſt. You know what *Luther* ſaid when he went to *Wormes*. *Bucer* endeavoured to diſſwade him: he replyes, * The word of God doth ſuffer, and I being called thither by Letters, will go, being called, I come, being called I will thither, in the name of our Lord Jeſus Chriſt, although I ſhould know there

f Abi in cellam, & dic miſerere mei Deus.
g Majeſtas non tracta
h Audere ad nomen Chriſti periculum vitæ, & fortunarum adire, ſpiritus principalis eſt. Luther.
* Verbum dei in juriam patitur, & ego qui literis eo vocatus ſum, me conferam. Hæc eſt dies, quem fecit dominus, vocatus ego venio, vocatus ingredior, in nomine domini noſtri Jeſu Chriſti etiamſi ſcirem tot eſſe Diabolos Wormaliæ quot ſunt tegulæ in ædium tectis.

there were as many Devils at *Wormes*, as there are Tyles upon the houſes. Here was a Prince-like ſpirit, that was above the world, and therefore could not be daunted with all the evils of it, &c.

He who ſaith, there is a Lion in the way, that feares to go in a good way becauſe of difficulties, he is not fit to be a ſouldiour of Chriſt. Fear is both unworthy religion which is the cauſe of *Chriſt*, (*i*) and a Chriſtian who is the ſouldier of Chriſt.

(*i*) Malus miles qui imperatorem gemens ſequitur. Senec.

Vſe. If thoſe who walk in juſt waves, that have Gods warrant for their undertakings, may yet meet with ſtormes; then tell me, what may they expect, who go on in the wayes of ſin? if the wayes of Saints be ſtrew'd with croſſes, with difficulties, what ſhall be the end of ſwearers, of wicked and prophane men? if thus it fare with the green tree, what ſhall become of the dry tree; if thus with the wheat, what with the chaffe? if judgement begin at the houſe of God, where ſhall the ſinners and wicked appeare? it is a queſtion beyond your anſwer.

And ſo much for the firſt, The unexpectedneſſe of their danger.

2 We now come to the ſecond, and

that is the time of their danger, vvhich is expreſſed in this vvord, Novv.

[*The ſhip was now*, &c.]

This points at the time of their danger, [*now*,] that is, in the evening, vvhen Chriſt vvas on the Mountaine *. So that it ſeems hitherto, they had had a proſperous voyage, vvho in three or four houres vvere gotten in to the midſt of the Sea, at the firſt evening they vvent to ſea, that vvas about three of the clock; in the ſecond evening they vvere in the midſt of the ſea, and that vvas ſomething afrer ſix of the clocke; ſo that in three or foure houres ſpace they vvere gotten into the middeſt of the ſea: but novv ariſeth a ſtorme. Whence this.

* Initio ſatis feliciter procedit navigatio, ita ut trium vel quatuor horarum ſpatio medium maris attigerint. Chem.

Doct. That comfortable and promiſing beginnings, may yet afterward finde ſad and ſorrowfull proceedings.

It was ſo here, the Diſciples had a proſperous and promiſing ſetting forth, but afterwards they met with ſtormes.

The ſtories of *Moſes* in the deliverance of Iſrael out of Egypt, and of the Jewes ſecond building of the Temple, tell us this plainly, they had promiſing beginnings; inſomuch, that they thought the work would have been done out of hand: but

but the ſtories tell you what obſtructions, whar interruptions they met with all, before the worke was finiſhed, &c. Though the clauſes and concluſions of Gods people are good, as the Pſalmiſt ſaith, *Mark the upright man, obſerve the juſt, for the end of that man is peace*; yet the beginnings and the proceedings may be ſad and troubleſome. Though God will bring the ſhip of his Church to ſafe harbour at the laſt, yet they may meet with ſtormes and tempeſts on the ſea. (*a*) So long as there be contrary windes, men of contrary ſpirits looke for tempeſts, expect ſtormes.

a Vt mareſic mundus ſemper ſorvet, nunquam quieſcit.

Vſe This doth admoniſh us to beware of vaine and fleſhy confidence, becauſe of promiſing beginnings; (*a*) The faireſt morning may be over-caſt, the cleareſt day may bee over-clouded, the moſt promiſing beginnings, may meet with ſad and ſorrowfull proceedings.

a Neſcis quid ſerus veſper vehit.

It was the beſt ſpeech that ever *Ahab* had, 1 *King.* 20. 11. *Let not him that girds on his Armour, boaſt himſelfe as he that puts it off.*

It is a great argument of lightneſſe and vanity of ſpirit, yea and of carnall fleſhy confidence, to bee puffed up upon

promiſing beginnings; a thing the world is apt to: but when God ſees his owne people in the ſame way, they muſt then expect that God ſhould hedge up their way with thornes, and lay unpaſſible mountaines of difficulty in their way.

The caſe ſeems to bee ours, it lookes like it.

Had not our ſhip, in which was imbarked ſo much of our good and happineſſe, a proſperous gale at their firſt ſetting forth? had they not a proſperous beginning? did they not a long time goe without any contrary wind, without any oppoſition? had they not the Prayers, the deſires, the countenance, and well-wiſhes of all to carry them on? were not the beginnings very comfortable, and very promiſing? you all know. But how have they met with contrary winds? ſad proceedings! what difficulties, what mountaines of difficulties have they met withall in the carrying on of this work? you all know.

The caſe is ours: what muſt be the cure? what is our work now in this caſe?

1. There is ſomething that wee muſt not doe.

2. There is ſomething that muſt bee done.

1 We

1. We muſt not be diſcouraged. God is able to make theſe troubles that are ariſen in the way, to help forward his own end. Doe the billowes riſe, let the Ark, let the ſhip riſe with them: do the winds blow, let them but kindle and inflame your zeale and courage.

Aſſure your ſelves, God will both bee your Pilot in the ſhip, and your defence on the Sea; That which you carry ſhall never miſcarry; nay it ſhal be your ſafety too: (o) you carry Chriſt and all his glory, that can never miſcarry, nor you whoſe ſafety is imbarqued with it.

o Perga contra tempeſtatem forti animo Cæſarem vehis, & fortunam Cæſaris. So I, Chriſt. vehis, & gloriam, & benedictionem Chriſti.

And therefore bee not diſcouraged, though ſtormes ariſe, though the floods of ungodlineſſe doe lift up their voyce, he that ſits in heaven ſhall laugh them to ſcorne; and he that ſits at the ſterne will bring all ſafe to harbour at laſt.

2. We are not to forgoe the cauſe. This were to forſake the Arke becauſe the waves and billowes riſe, to jump into the Sea, becauſe the wind blowes, the Sea is ſtormy.

Nemo nos lædit, niſi qui Deum vincet.

You ſee the Diſciples they did not forſake the ſhip becauſe of the ſtorme.

Nor did any of them let down a Cockboar, and labour to ſecure themſelves.

In perſonall perſecutions there God permits us to ſeek our preſervation by flight: if we be perſecuted in one Citie, we may flye to another. But when perſecution is generall and nationall, we are to ſeek our preſervation in the whole.

3. Wee are not to ſlacken our indeavours; tempeſts ariſing in our way, ſhould quicken us more to working: in a ſhipwrack that (*p*) Pilot is to be commended, who is ſwallowed up of the ſea with his Rudder in his hand.

(*q*) The diſciples here fel to rowing, they forſook their Cabins, but not the ſhip; they forgot their particulars, & every man to the general work. They did not look every man to ſecure himſelfe, but every man to ſecure the whole, every man to ſecure the ſhip, in which their ſafety lay. They ſaw their perſonall ſecurity to lye, in the ſecuring of the whole, their Cabins could not bee ſafe, if their ſhip were in danger.

(*r*) *Tully* laughs at the ſolly of thoſe men which in his time had ſuch thoughts, that their fiſh-ponds ſhould bee ſafe, though the Common-wealth were loſt. Such windy conceits have too many with us, and therefore ſeek not their preſervation in,

p Iu naufragio iſte rector laudandus quem obruit mare, clavum tenentem. Senec. ad poli. cap. 6.

q Non navem deſerunt ſed remigando laborant.

r qui amiſſa republica piſcinas ſuas fore ſalvas ſperare videntur. Epiſt. ad Attic. 15. lib. 1. Neceſſe eſt ut eam non ut vivam. Omnes omnium charitates patria complectitur. Cicer. Offic. l. 1. qui curat eſſe niſi propterte, pro nihilo eſt. Bern.

in, but from the whole; with, but in ſeparation; nay in oppoſition to the whole.

How farre are ſuch from a noble ſpirit? (t) I have read of one *Publius Decius*, that when the *Roman* Army was reduced to great ſtraits, hee couragiouſly (forgetting himſelfe for the publike good) ran into the midſt of his enemies, demanding ſafety for his country, death for himſelf, & by that means occaſioned an unexpected victory: the publikeneſſe of his ſpirit did carry him above the thoughts of private ſafety. Every man ſhould bee nearer to Religion, nearer to common intereſts than to himſelf. (u) So *Alvanius* was.

It is a ſhame that Heathens ſhould doe that which Chriſtians can not do. (w) As *Hierome* in another caſe complaines, oh that infidelity ſhould be able to doe that which faith cannot doe. It was uſed to be ſaid by Chriſtians to Heathens, (x) we doe not ſpeak great things, but wee live and doe great things, but we ſpeak much, and doe little, happy were wee and the Kingdome too, if the practiſe of our lives, did come up to the profeſſions, and proteſtation of our mouthes, &c.

t Valet maximus l. 5. c. 553

u Dicitur de Alvanio ille propior publicæ religioni, quam privatæ charitati. Valer. Maxim. li. 5. c. 11.

w Non præſtet fides, quod præſtitit infidelitas. Jerom.

x Non magna loquimur, ſed magna vivimus.

That

That is the firſt, what we muſt not doe: Now,

Secondly, what we muſt doe.

1. Search out the cauſe, why God hath obſtructed our promiſing, and hopefull beginnings. Is there not ſome *Ionah* that lyeth under Deck as yet aſleep, ſome ſin unſeen, unhumbled for? Is there not ſome old ſins, that God comes now to reckon for? old ſins raiſe new ſtormes; former ſins a preſent tempeſt. See what ſin is the cauſe, the Jewes in every judgement that was inflicted on them, did uſe to ſay that God weighed out an ounce of the golden Calfe to them. Though an old ſin, yet they ſaw God might reckon with them for it. And there ſeems ſomething to bee implyed that ſpeakes for theſe thoughts, hee is ſaid to forgive, yet hee would remember them at the time of viſitation, 31 *Exod.* 34.

Is there not ſome *Achan*, ſome wedge of Gold, ſome Babaloniſh garment, that hath thus diſturbed our proſperous beginnings? Have not ſome freſh iſſues of luſt and corruption broken forth now in the expectation of healing?

Have we not been unthankfull for, unfruitfull under all the incomes and receits of mercy? Did

Did we not grow ſecure, proud, ſelfe-confident upon the hopes of mercy and deliverance?

What is that hath cauſed God to ſtrew our wayes with difficultie? to hedge up our way with thornes, to increaſe our throwes, to multiply our pangs, when the children were brought to the birth, when in our thoughts deliverance was ſo neare?

Secondly, when you have found it out be humbled for it.

You have an advantage this day unto theſe duties, ſuch a one as our fathers never injoyed. (1) You have here ſent you a liſt of the ſins the nation is guilty of; and there is nothing required of you, but that you ſhould lay them to heart this day, that God may never lay them to y our charge.

(1) An ordinance for the ſolemn humbling of our ſoules for nationall ſins.

This ſeems to be the day-ſtarre, the harbinger of mercy to us: As the Apoſtle ſaith of another duty, it is the firſt Commandement with promiſe. So this, it is one of the firſt duties that ſpeakes deliverance, not to perſons onely, but to the whole nation. Oh that we could in earneſt this day draw water as out of a well

and

and poure it forth before the Lord.

A floud of teares would now prevent a deluge of wrath: Nationall repentance might yet procure a nationall pardon, if we have once made our peace with God, then will not God onely be at peace with us, but cauſe our very enemies to bee at peace with us alſo.

This is a ſoul-humbling, a ſoul-afflicting day. Other dayes are humbling dayes, this is a heart-breaking day; other dayes are afflicting dayes; this ſhould be a ſoul-melting day; oh that *Englands* teares might prevent *Englands* bloud!

3. When you have found out the cauſe, & humbled your ſelves for it, your next work is to reforme it.

2 Non nocent præterita peccata, ſi non placent preſentia, Aug.

What is it to lament ſin, if you doe not leave ſin? what were it to weep our eyes out of our heads, if we doe not weep our ſins out of our heaats?

It is not humiliation is enough, nor humiliation and ſupplication, uuleſſe to theſe you joyne reformation, 2 *Chron.* 7 14. *If my people ſhall humble themſelves, and pray, and ſeek my face, and turne from their evell wayes, then will I heare from heaven, be mercifull to their ſins, and heale their land.* Marke you, it is not one of theſe, but

but all of them: the words are not to be read diſjunctively, as if one would ſerve the turn, but copulatively, all or nothing.

You read this in 10. *Iudg.* 10. &c. that Iſrael humbled themſelves & prayed too, yea and prayed earneſtly, but for all this, God was giving them up into the hand of their enemies, till they ſet upon the work of reformation too, as you ſee 15, 16 verſes, and then the Lord was grieved for the miſery of Iſrael.

4. Be mighty in prayer with God this day. Mighty neceſſities doe cal for mighty ſtrivings & wreſtlings with God. Theſe are ſpeciall times of ſeeking.

And ſpecial times of ſeeking, ſhould be times of ſpeciall ſeeking of God: But ſeek him humbly, ſeek him fervently, ſeek him cordially, &c. And God will be better to us than our prayers; he will doe for us above what we aske, or think.

5. Enter into ſolemne Covenant with God againſt them. This is the great duty of the day, and proper for it, when you have bin humbled for them, then covenant againſt them. But be ſure you covenant with God, as he doth with you, that is, covenant with him in Chriſt, deſire him to be ſurety for thee, otherwiſe thy bond is nothing worth. There

There is yet another thing obſervable from the time of their danger. It is not preſently upon their ſetting forth, they had for ſome time a proſperous voyage, but now the ſtorme ariſeth.

Doct. That God doth not uſe to exerciſe ſuch as are but young beginners with difficulties.

I told you in the beginning: it is ſaid of the children of Iſrael when they came out of Egypt, that God would not lead them by the way of the hils, though the neareſt way, but by the way of the plains, though much about; and he himſelfe gives this reaſon. Becauſe of the Philiſtims: that is, leſt the difficulties they met withall at their firſt ſetting out, might have diſcouraged and diſheartned them in the way.

It is ſaid of *Iacob*, that he ſlackned his pace becauſe of his little ones: God will not over-drive his people, and put them to exerciſes above the ſtrength of grace received. Upon this ground is that ſpeech of Chriſt, *Old bottles will not beare new wine*, &c. That is, he would not exerciſe young beginners with auſterities of religion, but would forbeare them till they had gotten more ſtrength; the dayes will come

come when the bridegroome ſhall be taken away, & then they ſhould faſt, when the bridegrome was taken away: he will then give them in thoſe dayes a more plentifull and abundant meaſure of his ſpirit, and then they ſhould be able for theſe works.

Vſe. And what a comfort is this to the Saints, though God do exerciſe you, yet he will not put you to exerciſes above the meaſure of grace received.

You doubt now, how you ſhall be able to undergoe difficulties for Chriſt, how you ſhall lye in priſon, how dye for Chriſt, and you perplex your hearts with this from day to day; you feare if you ſhould be called upon difficulties, you would recoyle and fall back, you are never able to go through ſuch conditions.

And indeed thoſe of Gods ſouldiours which have beene moſt fearfull in garriſon, have been moſt valiant in the field; thoſe who have ſuſpected their hearts moſt, who have been moſt humble, fearfull, and jealous of themſelves, have proved moſt reſolute and valiant when God hath called them upon ſervice. Where others who have been ſelfe confident before, have ſhrunk in the dayes of tryall.

As the ſtory of Dr. *Pendleton* will tell you, who when *Saunders* a Miniſter came to him and told him his feares, the jealouſies of his own heart to undergo Martyrdome, to burne for Chriſt, he anſwered, that he would rather loſe every drop of greaſe he had, being fat, then deny Chriſt, but yet the poor man ſtood to it, when he renounced it, &c.

But beſides, take this for thy comfort, in the middeſt of thy jealous and miſ-giving thoughts, that either God will not bring thee upon trials, upon ſufferings, or if he do, he will give thee ſtrength to go through them.

And therefore, though I would have thee to maintaine an humble jealous feare, ſuch a feare as makes thee go out of thy ſelfe, yet beware of ſinking diſcouraging feares, ſuch as diſ-inable for ſervice: ſeeing God hath undertaken, if he call thee forth upon difficulties, to give thee a ſpirit & ſtrength to walk through them.

And ſo much for the ſecond particular, the time of their danger. We now come to the third. The danger it ſelfe. And that is ſet out in four particulars.

1 They were in the midſt of the ſea.

2 There

2 They were toſſed with waves.

3 The winde was contrary.

4 Chriſt was abſent.

We will begin with the firſt. They were in the midſt of the ſea.

[But the ſhip was now in the (a) midſt of the ſea.]

Navis in medio mari jam erat hoc enim, in altum jam conſcenderat pro fundiſsimum, fluctibus & ventis gravioribus obnoxium. Pareus.

There were two great ends for which Chriſt ſent his Diſciples to ſea.

1 To exercise their graces. 2 To declare his power. And the middeſt of the ſea was the fitteſt place for theſe: Chriſt choſe the middeſt of the ſea, as the fitteſt place to exerciſe their graces and to declare his own power.

Doct. That when Chriſt doth intend to exerciſe the graces of his people, hee plucks them from the ſhore, he brings them into the deep. You ſee here, Chriſt ſuffered them to be pulled from the land on one ſide, and a contrary wind to blow on the other ſide: ſo that they were now in the midſt of the ſea: and here he exerciſeth them, when faith hath nothing to do but look upwards, when none but God to relye upon, then it looks fully and reſts firmely upon him. Faith cannot act till it act alone.

Nihil niſi pontus & æther.

b In medio mari ſignificat periculi magnitudinem. Brugenſ.

When men are in the deepe, there is

no way but to caſt anchor upwards, there is no bottome, but in heaven, which is the beſt bottome, when it is the only bottome.

We ſay the Loadſtone will not draw while the Adamant is neare it, nor faith reſt fully on him, while it hath dependancies here below. (*b*) Its hard to make that man all in God, who is ſomething in any thing here below.

(*b*) Optimi ſumus cum infirmi ſumus.

The relieſes of creatures do often hinder us in our relyance upon God: and therefore God is forced to weaken the arme of fleſh, that he might ſtrengthen the arme of faith. You know what the Apoſtle ſaith, 2 *Cor.* 1. 9. *we had the ſentence of death in our ſelves, that we might learne not to truſt in our ſelves, but in God that raiſeth the dead.* 1 *Tim.* 5. 5. *The widow that is left alone truſteth in God.*

2 Cor. 1. 9. 1 Tim. 5. 5. Zeph. 3. 12.

It was that which God ſaid, *Zeph.* 3. 12. *I will leave in the midſt of thee a poore diſtreſſed people, and they ſhall truſt.*------ Therefore doth God break in pieces the reeds whereon we leane, that we might reſt our ſelves upon the rock, himſelfe, who is the rock of ages: a rock ſo deepe, that no flouds can undermine, and ſo high that no waves can reach.

And

And there are three main reaſons why God when he doth intend to exerciſe the graces of his people; doth pluck them from the ſhore, bring them into the deep.

Reaſ. 1. That he may the better declare his owne wonders, (*d*) we reade in the 107 *Pſal.* 23,24. That *thoſe who goe downe to the ſea in ſhips, that do buſineſſe in great waters, theſe ſee the works of the Lord, his wonders in the deep.* It is true in a ſpirituall ſenſe. The deepe is a fit place for God to do wonders in, and that he might declare his wonders he brings us into the deepe.

d Deus anguſtias ſuorum auget, ut eorum fidem probaret, & ſuam vertutem declaret. Janſen.

There are the wonders of foure Attributes which God declares to them whom he brings into the deep.

1 He doth declare the wonders of his power: in rebuking the ſtormes, laying the tumultuous rage of the proud waves.

2 He declares the wonder of his wiſdome, in finding a way to helpe his people in ſuch ſtraights, the Lord knowes how to deliver his.

3 He declares the wonders of his truth and faithfulneſſe in ſupporting of us, in relieving of us, that we are not ſwallowed up of the waves: as he promiſeth, *Pſal.* 45. *When you paſſe through the water, I will*

be with you, that the flouds ſhall not drowne you, &c.

4. He declares the wonders of his mercy in delivering of us, who when we are at the end of our thoughts, and know not what to do, yet he knowes how to deliver his people.

None know how powerfull, how wiſe, how faithfull, how mercifull God is, ſo well as thoſe who are brought into deeps, theſe have experience of all God.

And that God might declare his wonders, therefore doth he bring his people into the deepe.

Reaſ. 2. Becauſe this is the fitteſt place for the tryall and diſcovery of what is in our hearts, both for matter of ſinne and grace.

As God led his people forty yeares through the barren wilderneſſe, to prove them, and diſcover what was in their hearts: as he tels us, *Deut.*8.16,17.

Deut.8.16.17.

So God doth ſtill lead his people through a ſea, through a wilderneſſe, through many ſtraits, and great difficulties for the ſame end, to diſcover what is in their hearts; both for matter of ſinne and grace.

Firſt; For matter of ſin. The deepe will

will try us, will diſcover the depth of our hearts, ſuch corruptions as our falſe glozing hearts will not diſcover, while we are on the ſhore, will be now diſcovered when wee are brought into the deepe.

Then will your pride, your infidelity, your impatiency, &c. diſcover it ſelfe: while nature is pleaſed, while all things go well with us, corruptions lye hid: (e) but when nature is provoked, when God brings us into the deepe, theſe toſſings will diſcover our hearts.

(e) Natura vexata, prodit ſe ipſam.

You know when God brought *Iob* and *David* into the deepe, upon thoſe ſad tryals and exerciſes; it put them to the utmoſt of their faith and patience to beleeve and be quiet, though the one was a mirour of faith, & the other of patience.

Secondly, to diſcover, what is in our hearts for matter of grace.

A counterfeit piece will ſhew as weil as the beſt, till it come to the touchſtone, but the touchſtone quickly diſcovers.

There are three great graces which are tryed to the back in difficulties; for the tryall of which, God doth often bring us into the deepe.

1 Faith, 1 *Pet.* 1. 7. *You are in heavineſſe through many temptations, that the*

tryall of your faith might be found to the glory of God. (*f*) It is no tryall of faith when all things ſmile upon us, when God, when conſcience, when the world, when friends and all ſmile, that there is not ſo much as the leaſt wrinkle upon the face of the waters. But now when God frowns when the world frownes. When a man ſhall be brought into the deepe; 1 either the depths of deſertion, or 2 the depths of temptation, or 3 the depths of outward trouble; here is the tryall of faith indeed.

When a man is cleane plucked from the ſhoare, and hath nothing to leane upon but God, but a promiſe, nay, and God ſeems to frown too; if he look above him, there is a ſtormy ſky, within him, there is a ſtormy conſcience, without him there a ſtormy world.

And yet in all this, faith can venture it ſelfe upon God, runne into his boſome, when he ſeemes to be arm'd againſt him, hange the weight of its ſoule upon God, upon a promiſe, when nothing to ſenſe appeares, here is faith indeed; faith in its glory under a cloud; faith in its ſtrength, under this appearing weakneſſe: here is faith tryed to the back.

2 The 2d grace here tryed, is our love. (*a*)

There

(*f*) Deus aliquando ſuos in periculo relinquit, ut ſuas vires experiantur. (*g*) Permittit Chriſtus ſuos quandoque adverſis tempeſtatibus jactari, ut fides eorum exploretur, infirmitas diffidentiæ noſtræ ſe probet, &c. Pareus.

(*a*) Virtutes quædam ut Stellæ, quæ inter diu latent, noctu lucent. Bern. in Cant. Ser. 27. Apparet virtus, arguiturq; malis. Ovid.

There is no tryall of love, while we have ſuch diſpenſations from God as are fewell and attractives of love.

While God ſmiles on us, our eſtate is proſperous, all things ſpeake love and good-will from God; theſe are attractives to beget, and fewell to increaſe love. But now when God ſhall bring a man into the deepe, exerciſe him with difficulties, ſeeme to overwhelme him with all his waves, as *Iob* complaines; and yet for all this the ſoule can cleave to him, love a frovvning God as vvell as a ſmiling God; a correcting, as vvell as a comforting God, as *Iob* ſaith, *Though thou kill me, yet will I truſt in thee.* Or as the Church, *Pſalme* 44. 9 to the 19. All this is come upon us, and it vvas a great all, as you may ſee, 19.10.11.12.13, &c. *thou giveſt us as ſheepe to the ſlaughter*, &c. *Yet have we not forſaken thee, nor turn'd our back from thy covenant.*

3. The 3 grace he tryeth is our patience. Patience is ſuch a grace as is not tryed but by difficulties: where there is nothing to provoke or occaſion impatience, there is no tryall of patience. While *Jonah* had the Goard hee was calme enough: but when the Goard was gone, hee grew

as hot as the Sun which ſhone upon him.

It was the Devills argument concerning *Job*, and it was true in the maine. God
Job 1. ſaid that *Job* was a holy man, a patient man: Why but ſaith Sathan, What thanks to him for that? he muſt needs be patient, who hath nothing to diſturbe his patience.

As he is the patienteſt, ſo he is the happieſt man of all the children of the East; haſt not thou laden him with bleſſings, given him what his heart can wiſh or deſire, Children, riches, poſſeſſions, &c. Nay, and haſt not thou made a hedge about him too, and fenced in all happineſſe by thy providence, ſo that nothing can break in, to annoy and diſturbe him in his happineſſe.

Alas what tryall of patience is here, where there is nothing to diſturbe, or annoy him?

Do but let me deale with him a little, and I will quickly ſound him, give mee but commiſſion to take away his Children, his goods, and to ſmite his body, and then wee ſhall quickly ſee his patience. This man who now ſeems ſo patient, will curſe thee to thy face.

The mayne of his argument was this, and

and it was true in the mayne: That while all things which are fuell to patience are injoyned, while a man is in proſperitie, and hath what his heart can wiſh, here is no tryall of patience. But when a man is brought into the deep, plucked from the ſhore of his injoyments. When a man is brought into ſtraits and difficulties here will bee the tryall. And therefore doth God often carry his people into the deep as he did him, and raiſe ſtorms & troubles there, that he might diſcover his peoples patience. And when a man can now lye downe in the duſt, kiſſe the rod, juſtifie God, cleare him in all his dealings, and ſweetly accept of the puniſhment of his iniquity, when a man can by the power of Faith lay all the inſurrections in his ſoul, ſilence all murmurings, and give God the glory of his owne proceedings with him. Here is patience indeed, patience in ſtrength. That is the ſecond. 26. Lev. 41. 3. Lam. 32.

3. *Reaſ.* God doth bring us into the the deep, as to diſcover, ſo to exerciſe our graces. The deep is the fitteſt place for exerciſe: the exerciſe of our faith, love, hope, patience, the grace of prayer, &c.

Men will never caſt themſelves upon God

God, ſo long as they have any bottome to ſtand upon here below.

Therefore he brings us into the deep, that when we have no other bottome, he might be our onely bottome.

The exerciſe of faith is called a ſtanding ſtill, *to beheld the ſalvation of the Lord.* But a man will never ſtand ſtill, ſo long as he hath any friend to gadde unto. You ſee that in the Jews, 2 *Jer. ult. Iſai.* 30. 1. &c.

14 Exod. 13. 2 Jer. 1. 30 Iſai. 1.

And therefore God doth bring us into the deep, into ſuch difficulties, wherein we can neither goe to others for ſuccour, nor others come to us, that now in this time our ſouls might find the way to heaven alone. So the exerciſe of faith is called a reſting upon God: but we will not reſt fully on him, ſo long as we have any thing elſe to reſt upon here below.

And therefore God doth break in pieces the Reeds on which we reſt, or makes them helpleſſe, and comfortleſſe to us, that we might depend alone on him.

Againe, the exerciſe of faith is called a retiring our ſelves to him, a ſheltering of our ſelves in God, flying under his ſhadow, running to him as our Tower. But this we ſhall never do, ſo long as we have any

any Bulwarks of our owne: The tower is the laſt refuge: and therefore God doth beat us out of our own Bulwarks, out of our owne meanes of proviſion, that wee might alone flye to him for ſecurity: So the excercile of faith is called an Anchoring of our ſelves on God: But ſo long as we finde a bottome here below, wee will never caſt Anchor upwards.

And therefore God doth bring us into the deep, the mid'ſt of the Sea, where the ſoule can find no bottome to anchor on, that ſo the ſoule might caſt anchor upwards, and reſt alone on God, who never fayled them that truſt in him. *Pſalme* 9. 10.

Thus you ſee *Jehoſaphat*, We know not what to doe; here was no bottome for him to anchor on below, a great enemy, and ſmall ſtrength to withſtand, and therefore hee anchors upwards: But our eyes are upon thee——. 2 Chro. 20. 12.

To conclude, the middeſt of the Sea, it is the fitteſt place for God to trye and exerciſe his people, and for God to ſuccour and help his people, wee ſhall bee moſt thankful, God will get himſelf moſt glory, and the deliverance of his people will be moſt conſpicuous. If God ſhould